



**A MANUAL OF  
SELF  
UNFOLDMENT**

**Chinmayananda**



**A MANUAL FOR**

# *Self-Unfoldment*

**Chinmayananda**

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## TWO WORDS

If a new born baby, entering into this world of endless space all around it, suffers from the crunching atmospheric pressure, and therefore feels lost, confused, confounded and even utterly miserable and lost...even more poignantly conscious would be the confusions, discomforts which a seeker must feel when he first enters into the spiritual world. He has left the comforts of his ego-centered, desire-prompted, lust-seeking world; based upon his sense of possession, ownership and vanities; but, he has not yet arrived the world of understanding, let alone the experience of the rhythm of the Self Divine.

As the child grows and picks up more and more the understanding of the world around him, it grows to be more and more at ease with the endless worlds of things and beings. So too, the seeker can discover his inner peace and joyous enthusiasm only when he continues his diligent enquiry, and discovers and learns to perceive the logical rhythm and the scientific contents of this apparently crazy confusions of happenings, and equally brutal behaviour of things and beings around him.

"Life is a tragedy to those who feel; life is a comedy to those who think," sings the poet, and it is so true! In order to understand Nature and her behaviour, material scientists for centuries, have been observing the objective phenomena and studying them diligently. The Rishis of yore pursued a different system of study and they turned their attention on the subjective Self and studied the world around from the subjective standpoint. This subjective study constitutes the Science of Reality (Brahma Vidya). This is the theme and content of Vedanta.

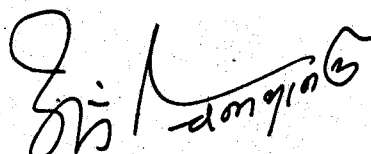
I must congratulate Sri Kerala Varma Thampuran, secretary of the Chinmaya Mission, Bangalore who has so intelligently compiled the fundamentals in my own words, gathering them from my books and taped talks, published or pronounced during the past twenty or more years. I congratulate Sri Thampuran especially because of his high sense of purpose, that seems to have prompted him to undertake this compilation.

Chinmaya Mission is in a big way now entering into a very tender and delicate arena of work. To impart Vedantic ideas and ideals, in all their uncompromising mysticism, to the modern educated teenagers of the world is a highly sensitive and supremely delicate art. I could not have entered into this sacred arena of work without a team of sensitive workers well poised in their own inner understanding and chaste in their spiritual dedication.

Now the time has come, and I prescribe this textbook for their study and as guidelines for their group-leaders. While reading through the manuscript I have tried to gear it up, to make it exhaustive, clear and effective to the modern university educated, scientific minded..... emotionally secular and intellectually arrogant..... sceptic young boys and girls of the world.

In preparing this manuscript while I was at New York and Boston very many dedicated and enthusiastic boys and girls helped me. Central Chinmaya Mission Trust of India and Chinmaya Publications (West) of California are extremely grateful to them all.

Cambridge  
Massachusetts  
July 20, 1975

  
SWAMI CHINMAYANANDA.

## CHAPTER I

### Discover—the Secret Strength

It is the privilege of man to achieve greatness. Success should have been his habit. And yet, we find millions upon millions suffering, in their disorganised life, the agonies of failures.

In our modern society, for every successful man, we watch hundreds who are disappointed, dejected and broken down. As on a grinding stone, people get themselves crushed in the competition of the modern material world and its market-place. Yet all the spiritual literature of the world unanimously declares that this need not be the tragedy of the human race—if the individual members know the art of diligently using their own abilities and efficiencies.

Vedanta uncompromisingly insists that man is essentially perfect, and therefore infinite are the possibilities that lie lurking in him. The Rishis cry, we must realise that we have within ourselves all the resources, ability, energy and power for building up a supremely successful life for ourselves and for others in the world. There is one great and covetable gift which is distinctly ours at all times, and this is our profound capacity to discover, develop and usefully employ the Infinite Essence in us.

A life organised for the discovery of the potentialities already existing within ourselves, and the ordering of our behaviour so as to nurture and nourish them, is a life well spent. Herein our success depends upon the amount of transformation we can successfully bring about in our personality and character. The vital question is not how many talents each one of us has, but how much of our existing talents we can explore, develop and exploit. An

individual may have many talents, and yet, he can be a miserable failure in life. That person is successful who makes a practical use of at least one great talent that he possesses.

Our present and future welfare thus mainly depends upon ourselves. Let us never look outside ourselves for help. Let us not fall into the delusion that the influence of others would enable us to do better and accomplish more. All our success entirely depends upon ourselves. Let us realise these fundamentals.

What we regularly encourage and consistently cultivate in our mind determines our character and ultimately our destiny. Evidently, an intelligent choice of thought, can transform the character pattern in us; the entire destiny of our life then lies in our own hands.

To an intelligent man alone is given this freedom for rebuilding his future. A true seeker is he who is constantly asserting day by day, hour by hour; and he alone has this privilege of ordering his future life-style.

This screaming, misguided world, wherein men are suffering today from their own inner insufficiencies, needs Religion more than any other age ever did. No doubt, the generation has the easy capacity to learn and appreciate Philosophy, but child-like, today's man always fails to live up to its saner dictates.

Religion is not an attempt at improving the conditions of the world, so that people may gain freedom from all wants and needs enjoying thus, a higher standard of living, but Religion imparts the "Art-of-Living" by which each one discovers, in himself, the equipoise to stand up to life's situations, meeting efficiently the ever-changing world of challenges he has to meet.



### **Knowledge— Irresistable Strength**

Vedanta is the art of living and it can be pursued under all circumstances, at all places, whether it be in our own house or in a factory or in the rice field. You must cultivate a habit to get an insight into the great philosophy and maintain a spiritual curiosity to understand its scientific conclusions. Check up the truth of these conclusions in your own daily experiences and devotedly follow up these values of life that are admitted by your own inner understanding.

By closely following up these methods with a clear and pure intellect, soon you will grow out of your inner weakness to prove a better man to face your own problems in life. There is no problem in the world that can cow you down, if you are equanimous at all times.

The modern scientists have come to know more and more of the secrets of nature, through their intense scientific researches conducted in their laboratories, and their knowledge-bits have given to the age, they rightly claim, more and more strength and daring, nerve and vitality. Science has conquered nature and man has gained mastery over the outer world, because of his acquired knowledge. The secret of our strength is in our knowledge.

The great Rishis have asserted emphatically that a certain amount of knowledge of the inner spiritual constitution of man will give him more mastery over his own life. The attempt of the scriptural masters was to analyse man who comes in contact with the world outside. They have found out what are the vehicles, or instruments, that constitute the "experiences of life", and how best they can all be controlled, purified and re-adjusted so as to bring forth more and more success or happiness into each life. This analysis is the secret contents of all sacred text books

...whether it belongs to the Hindus, or Muslims, or Christians, or Buddhists...of all religions in the world.

Religion is a great science, and it has a glorious utility for the world. We are not talking of the religion of bell ringing or light showing. We are talking of the Religion "that helps one to discover in one's within, a new strength and vitality to face one's own challenges in life, and the science that provides a new inward courage of conviction to live honestly serving others. That which provides us with such a true and masterly living in the outer world is true religion, in the strictest sense of the term. Religion is a scientific re-evaluation of life, and just as the scientists retire to their laboratories, the Rishis also retire to the cool and silent valleys of Himalayas, and start to evaluate "life of man". The only difference is, the scientists take the outer world as their field of investigation, and the Rishis take their own inner world of experiences as the field of their search for truth. The scientists ask to understand "what is the world", while the Rishis seek to discover "who or what is man."

True philosophy and science are based on life's experiences. Reason cannot start functioning in a vacuum. The importance of experience has been emphasised more in the Indian Philosophy than in Western Philosophy and in the Indian Philosophy itself, Advaita has the unique distinction of having based itself on the total experiences of man...the three states of waking, dream and deep-sleep. Experiences can be one's own or that of another who is a reliable authority. Let us consider modern scientific research as an example. How does scientific research proceed? Science as a whole is based on innumerable hypothesis utilised because they made it possible to get intelligible explanation of certain natural phenomena. Its laws and theories may need revision now and then as new data accumulates. Thus, science is a growing

tradition, the present research being performed on the basis of validity and truthfulness of the past conclusions.

In the same manner, the Scriptures (Sruti or Upanishads) represent the experimental data gathered and conclusions arrived at by generations of sages, "the scientists of the spirit." Their theories and conclusions have been confirmed as true by at least a hundred mystics in every century all over the world for the past seven thousand years or more.

### **Materialism Verses the Higher**

Religion is the technique of perfect living, of gaining a better mastery over oneself. Religion is that secret process which brings forth an effective personality out of even a shattered man of despair and disappointments, Arjuna was cured by the eighteen discourses in the GEETA.

The politicians, economists, and scientists all over the world, in their totally extrovert consideration, come to the natural conclusions that the individuals are saved when the world has improved. Thus we have instituted daring experiments in political thoughts, have pursued heroic adventures in the economic fields, and have accomplished spectacular achievements in science. Politicians strive to bring concord into social life and maintain social law and order in the community, Economists conceive schemes and plans to increase the wealth in the nation and re-distribute it with equity and justice. The scientists with selfless dedication continuously seek to discover means of exploring the rich treasures concealed within the folds of mother nature, to explore sources of energy and to tame them in order to help the people to harness and thus make their life more comfortable, rich and luxurious. By creating such an order in society and by developing the untapped wealth of the nation, through planned economy, by applying the

knowledge of Science, materialism strives to raise the "standard of living" of the people.

It is obvious that the blessings of materialism can remove the agony of poverty, the sorrows of illness, the discomforts of a limited life, within any under-developed community. But the Philosophers unveil with convincing logic, that in spite of the highest "standard of living" that we may create for our community in the nation, man cannot feel happy in his ambitions, and live contented in his relationships with others, merely because he has plenty of food, clothing shelter and all other amenities of a peaceful and efficient national life.

Man is an animal...an intelligent animal. Had he been just an animal he would not need anything more than his physical comforts and security, but as a highly developed psychological being, he wants his emotional satisfaction, and being an intellectual being he is restless and impatient with all imperfections. He is not merely a physical structure consisting of his body; he has a mind and intellect. The materialistic needs of the body can satisfy only the physical-man, which is only a third part of an individual; two third of each individual is not taken into consideration when materialism strives to satisfy, merely the basic needs in a community.

In short, when the modern world in its materialistic view point, strives to bring about a higher "standard of living" by improving the world around man, the deep thinkers of the scriptures and the rational philosophers conclusively indicate that the happiness and the glory of a community depend upon the "standard of life" the individuals come to live.

Materialism is wonderful, no doubt, but it burdens man with endless anxiety and craving to possess more, to acquire and aggrandise and to indulge with slavish attachment. This is natural for man seeks his fulfilment and happiness only in thoughtless

intemperance, in toiling for and reaching the temporary gratification of his physical passions, mental urges, and intellectual hungers. Is it not a fact that, in recent times, more people are killed by worry than by work? Man in his present misconceived civilization has learned to waste himself and his precious time in the inevitable trifles and tensions that beset his life. But to the attentive and the vigilant, life is a glorious opportunity with possibilities to reach the perfection of civilization.

Religion advises us to rise above these suicidal pre-occupations with the non-essentials. Let us learn in life to discriminate between the serious and the trifling, the permanent and the impermanent, the full and the empty occupations, and employ our precious life-span in seeking and striving to acquire and gain the momentous, the lasting, the full.

Let us stand tall and alert in the sheer supremacy and glory of our manhood and stretch our hands to reach for and seize Super-manhood—our Godhood.

This is exactly what the best of Religions tacitly imply and implicitly indicate. Expressly they thunder forth in their famous declarations the certainty and glory of our divine inheritance. Let us listen to their words of wisdom, follow the path shown by these eternal Rishis, and reach the summit of our inner possibilities.

## CHAPTER II

### The World and You

There was a time when some religions chose not to recognise Science and refused to shake hands with her and this almost brought those religions to their own grave. Today we find the same mistake repeated in the opposite camp; science has deliberately and openly disowned religion, and consequently materialism, the height of its perfection, is groaning with the sorrows of its own creation. Neither of them can stand on its own if they want to bring happiness into society and serve man in living his daily life.

In fact, the principles of science and the scientific approach vitalise religion. Similarly, the achievements in production, the efficiency in distribution, the gains of co-operation, the victory over nature etc. cannot in themselves meet the demands of life and assure a greater share of human happiness, unless they also recognise the nobler values of healthy living which religion preaches. Unless we insist that the individuals, constituting the community, pursue the teachings of self-integration, the community, can never move into our era of joy and healthy love.

All the wars and revolutions have not succeeded in discovering that secret prescription for joy or that system of perfect government where each citizen can bloom forth into maximum happiness he is capable of. This failure can directly be traced to the very ignorance in us of the real meaning of life and its component parts. It is forgotten or not realised at all that the external pattern of objects cannot and will not consistently remain long in any given scheme formulated through the word

or carved out with the sword. The pattern changes eternally, so do the minds of the individuals. In this welter of change, to maintain an equilibrium is an utopian dream. Thus all revolutionary changes for a congenial living-pattern are necessarily efforts doomed to failure, so long as they ignore the "subject" in man, constituted of the mental, the intellectual and the spiritual personalities in man.

Today all around us we find in our country that we have through education, stepped up the general proficiency in our youth. But the capacity to apply their knowledge in the field-of-their-activity is definitely at a low ebb. If gathered up knowledge adds up to form the "proficiency", the ability to translate that knowledge into action, in the appropriate fields, is called "efficiency."

It is natural for the youth to have the daring to plan, the irresistible urge to act, the enthusiasm to conceive, the energy to work along with their natural impatience at all the insufficiencies and ugly defects that they find in the world all around. To channelise these resources in the bosom of the heroic youth, they must be trained to study the problems of life and to evaluate each of them correctly. This calls for a special mental balance in each and an unerring intellectual self-application. With such a balanced mind and intellect, the youth will be able to arrive at potentially creative judgements and constructive conclusions.

Realising this truth, the Religious Masters advised man to reform and re-construct his inner equipments of experience, "Master the mind and you master the world" was their slogan. Nevertheless, man, in his innocence, still believes in the development and beautification of the external world more than the rehabilitation of his innermost personality.

Science has not yet taught us to turn our discriminative intellect on to ourselves, for a critical study and analysis of ourselves. We have our body, mind and intellect as our three equipments of experiences, through which life constantly pulsates. When life is working through the physical body, I perceive the world-of-objects. When life functions through the mind, I experience the world-of-feelings and when life expresses through my intellect, I comprehend my world-of-ideas.

These three instruments the body, the mind and the intellect have their own distinct characteristics in each person, and the personality expressed, when life throbs through them, is therefore distinct. Hence each man is a unique personality. My total world-of-experience is made up of world-of-objects, the world-of-feelings and the world-of ideas. All these put together constitute my total field-of-experience in the world outside.

So then I must know the art of tuning these instruments properly so that through them I may have the proper experience of the world fully. Scientists admit that the knowledge of the outer-world is their strength. So too, the Rishis declare that the knowledge of our inner content is necessary to live purposefully our life, and through that Knowledge we can come to establish the right relationship with the world spread all around us.

Let us for a moment consider what exactly the politician, the economist and the scientist achieve in this world. Politicians order my RELATIONSHIP with the people around me; economists regulate my RELATIONSHIP with the wealth in the country; and he scientists command my RELATIONSHIP with the Phenomena that constitute the world around me. Thus, everywhere, I am being educated in how to relate myself with the world so that I may come to live harmoniously with the life in the community. In this there are, naturally, two factors...the world and me. The



happenings around me and the world that lies about me are not at present under my control, but in case I can re-organise myself, within myself, by myself, I may most probably gain a glorious and healthy harmony with the world in which I happen to live now.

The world outside is recognised and experienced by the individual never as such, but only as interpreted by his own mind and intellect. To a scientist, the world is an expression of forces, just as to a lover, the world is full of music and poetry. But the very same world is, to another, who is grovelling under the tragedies and misfortunes, a burial ground full of sorrows and sobs. The objects remaining the same from man to man, his experiences are different, since the experiencer is not merely the physical body. The very same objects which ordinarily give us joy, would at an inappropriate time and place give us sorrow. Thus we find that the world outside has a capacity to make us smile in joy, or make us weep in sorrow, only by reaching us through our own mind. As the mind, so the world. According to the constitution of our mind is our experience of the world.

When we have this much understanding of the processes of perception and experience, it is easily evident that ours shall be a life of joy and perfection if our minds are so organised as to give us always an experience of equanimity and peace, irrespective of the pattern of life in which we find ourselves. Therefore from the beginning to the end, the attempt in religion is to bring this balance to the mind.

### **Right Thinking...A power**

How then am I to work? How will I prepare for my performances in the world outside? How can my behaviour, my daily contact in life be improved? Who amongst us does not wish to become something better than what we are? We lose our temper,

sometimes even with our mother and father; and it is not that we are disloyal or disrespectful to them. But perhaps at home no one takes you seriously. You start to despair. "No one seems to understand me. I am unhappy. A hundred things disturb me. Emotions gurgel out. I make a mess of my life. I make myself a dirty, filthy and ugly individual. I have no patience. What is in me that is repelling others?" These unwanted qualities are called negative qualities...our immoral or unethical actions. The modern psychologists call them negative ideas. When negative ideas are expressed in one's character, others get repelled from that person. If one can bring out into expression the fragrance of one's positive qualities, then people rush towards that individual, charmed by his beauty and grace.

It has been found true all over the world whether it is in South Africa or New York, that people, in whatever society, of whatever caste, creed or colour, are magnetically pulled by certain qualities. These qualities which attract others are called positive qualities. When I am dealing with others, if I open out the sweetness of the qualities in my personality, I positively find that more and more people circle around me, love me and are ready to support my creative programs. These positive qualities are there in all of us lying dormant; but they are not invoked. It is not sufficient that we just know of these things. Everyone of us know what is love, mercy, cheer, kindness, joy and courage of convictions. We know that all these are noble virtues; we recognise them as the qualities we admire in others. We know it, but when we act we act compromising our ideals.

We have wonderful ideas, but the instrument of the mind is not available to us at this moment. Therefore, the great Rishis and prophets (the glorious depth-psychologists) declared that unless you can master the mind, unless you have control of the instrument of

expression, you cannot translate ideas into actions. Failure in the world is never due to the lack of ideas. One percent of the population, perhaps, will be stupid from birth onwards in the whole of humanity. All the rest are bestowed with wonderful ideas, but when they put them into work, when they express themselves in the society, somehow or the other they do it wrongly and therefore, they cannot win the battle, and score in life.

The mind is the instrument which translates into action the ideas and convictions which are already in the intellect. In our home we learnt from the teachers and books. From these we get the bulk of our intellectual ideas. We understand and analyse them with our head. Still whatever mass of knowledge we may acquire, we can be an utter failure in our life unless we can produce that knowledge in the outside world. In order to send it out into the world, we will have to direct the knowledge through our mind. Therefore, mental control, mental development as the modern educationists say, is most important. The student who develops a certain amount of mind control is marked as one who will have the greatest success in life. This idea, developed throughout the ages of Hinduism, is called Yoga. Disciplining the mind is called Yoga; not that which is popularly called as Yoga: sitting with folded legs, the nose held between two fingers.

How is the mind to be disciplined? In order to discipline or to train the mind, we must, first of all, know what is the mind. There is no one who has no mind. Every activity of every person is only to satisfy the mind. The mind is the commander. The mind is the king.

But now, what exactly is the mind? If the mind is happy, I am happy. If the mind is unhappy, I am unhappy. My entire life is dependent upon my mind. But how very few of us know it. It is not taught in the college. When we ask a question, "What is the mind?", an intelligent man will necessarily answer, "Mind is thought." Yes,

mind is thought, but this is not a definition. Whenever there are thoughts, there is the mind. Whenever there is no thought, there is no mind. In the deep sleep there are no thoughts and therefore, there is no mind.

Without exception, thoughts and the mind are very much inter-related. If the thoughts are calm, the mind is calm. If the thoughts are agitated, the mind is agitated. If the thoughts are hopeful, the mind is hopeful. The mind is exactly as the thoughts in it.

Between the thought and the mind there is a relationship--- thought alone, however is not the mind. The yogis of India discovered and declared that thoughts and mind have a relationship just as water and the river. Water by itself is not a river. A pool of water is not a river. It is when waters are flowing continuously then we have a river. A river is water flowing. When thoughts flow through us there is the experience of the powerful equipment, mind.

Now if the waters of the river are muddy, the river is called muddy. If the waters are clean, the river is clean. If the waters are fast, the river is fast. As the waters, so the river.

As the thoughts, so the mind. If the thoughts are good, the mind is good, if the thoughts are bad, the mind is called bad. A man may have a beautiful body, a big car, a million dollars, but if his mind is bad, he is bad. If the mind is good, the whole world is attracted towards him.

Systematically, therefore, we must train and discipline the mind for right thinking and correct, diligent activity. Right thinking is a habit that can be cultivated. Substitution of positive thoughts, and flooding the mind with creative ideas are methods by which we can flush out the floor of the mind, littered as it is now with the filth of incomplete thoughts and decaying ideas. Having recognised a thought as negative or wrong, do not waste time in upholstering it

to look neat and attractive, but reject it immediately and totally---the power of right thinking expels all false thoughts and induces healthy conceptions, adding to the effectual dynamism in the seeker.

### Looking Within

Details of the nature of the mind and the various practical means to be employed for controlling it will be discussed later. But first of all the spiritual student should acquire a knack for looking within himself. So far in our life, we had been blowing our mental world. Thus, just as an infant requires help in learning to see and recognise things, and later must learn to stand upon its own tiny feet and walk the bedroom floor, so too, the new born aspirant must learn to see and recognise at first the world within and then learn to walk among the sense-objects of the world.

Just as a well-fed baby lies cheerfully kicking its limbs in the air and smiles and laughs unto itself, all the while having its eyes fixed upon the light of wall lamp, so too, must one learn to go about the business of life and yet uninterruptedly watch the mind within. Each thought, word or deed should emerge from you, bearing the seal of your own recognition; post a portion of your attention as a sentry on the high watch-tower within the intellect. Let it be a silent observer of the day-long business in the tumultuous within, and estimate the motives, intentions and purposes that lie behind your thoughts, words and deeds. This is 'Introspection'.

Self analysis is thus the open door of welcome for all aspirants, who hesitate in awe and veneration at the courtyard of the temple---the Life Divine. Practice introspection, as the close of each day. Order a march-past-parade of the day's incidents, thoughts, words, actions, emotions and feelings. You stand yourself apart from them and receive the salute---impartially reviewing your thoughts and actions, each individually, in groups and in the aggregate.

**INTROSPECT, DETECT, NEGATE, SUBSTITUTE, GROW AND BE HAPPY.** Start today. The tomorrow you are waiting for, may never come!! In the beginning, the attempts at self-analysis may prove to be very unsatisfactory. Your first few day's analysis report may read as the narration of the ideal life lived by some God. Nevertheless, continue the practice. Seek to discover weaknesses, faults and animalisms in each day's total transactions: this is called **DETECTION.**

Within a week it will be revealed that after all your's is not, in any sense, a God-life; this is true even in some of the best of "aspirants". Such dark reports should not in any way discourage you. The darker it is, the greater should be your effort at re-adjusting your values and redirecting your thought currents.

The inner reformation comes always as a revelation. The moment you have detected the weaknesses and are really ashamed of them, that very moment those wrong traits die! This is called **NEGATION.**

Yet, this much is only half the battle; in the wake of each victory comes the onerous task of constructive peace. As soon as a weakness is apprehended and defeated, substitute its opposite virtue in your personality. Look out, thereafter, for its play during each day's dealings and it will be found to grow and drive soon into a natural character in you. This is called **SUBSTITUTION.**

One who thus starts his practice of his personality re-habilitation with diligent daily "Introspection" ensures himself against all future melancholy feelings of futility and failure. Therefore, **INTROSPECT** daily, **DETECT** diligently, **NEGATE** ruthlessly, **SUBSTITUTE** wisely, **GROW** steadily, **And BE HAPPY, FREE and IMMORTAL---** be a **GOD-MAN.**

Certainly today your mind orders your actions---and yet---the reverse is not only true but can be highly effectual.

Physical pose and poise can generate a corresponding attitude in the mind. Look in a mirror while keeping your face contorted into a sorrowful expression. Maintain it for two or three minutes; now watch your mind. Is it not feeling despondent, miserable, dejected? Again, look in the mirror and smile away. After a minute, watch and discover that the mind has caught up with the cheer and ripples away in joy. Try!!

Based upon such psychological facts, the physical movements in ritualism are conceived and prescribed; they help to bring into expression the correct attitude (bhavana) of the mind---the goal of all spiritual practices.

The feeling of freshness after the bath, the special loose-dress of silk for prayer, the reserved prayer-corner, the burning of soft-scented incense, the sandalwood paste on the forehead, the sparkling lamps, the decorated Alter of the Lord, the hymns sung, the 'mantra' chanted, the flowers---all these are meant to conduce the correct external atmosphere to create the required mental attitude (bhavana).

Since our mental mood determines our actions, our physical attitude and behaviour can, in their turn, induce the right mental mood in us. Of these two, strengthening the right physical habits in us is in fact, easier; thereafter, training the mind becomes simpler and surer. Ultimately the mind is to be tamed and subdued.

Therefore, let our physical assets of standing and sitting erect at all times begin to play their influence upon the mind. Frequently watch and deliberately straighten the backbone. Let us deny ourselves the tendency to lounge and relax into torpid idleness. When our body is erect, our organs more efficiently perform their physiological functions. Let us carry our head erect, shoulders well pushed back, chest always high and let us consciously breathe deeply.

Similarly, glowing, optimistic thoughts, heroic ideals and divine ideals have a powerful and uplifting effect upon the body. Hopeful plans and programmes lend a spring to our strides, and an attractive bouyancy to our dash forward into the daily fields of our honest labour.

We must learn to discipline ourselves to become such effectual servants of the community. Life is a death-long discipline. Constant and alert vigilance over our own thoughts and actions is the prize we are compelled to pay for the greater achievements and finer accomplishments in life. Patient self-application, with all enthusiasm, in a joyous mood of healthy optimism, is the secret "plan-of-action" of all great men.

### **Our Vasanas, Our Problems**

From what has been stated so far, it is clear that if we do not care to cultivate a system of order in our inner equipments of experiences, and do not discipline the outer sense organs of perception and action, then like an untuned instrument, we will get a clamour of noises, never the liquid melody, the dancing rhythm, the lilting notes and the enchanting harmony of a life-lived dynamically, rich with its successes and achievements.

A problem in life is a challenge to be faced. The outer problems, created by the arrangement of happenings and the pattern of the available environment are all actually interpreted by the mind, judged by the intellect. Then only responses arise from us towards them. Behind the hands and legs, we have a set of intricate and highly sensitive equipments which evaluate and judge the outer world for us, and finally discriminate and decide what our outer equipment of action must do in response to the challenge ahead. These are the mind-intellect equipments. The beauty and strength, smartness and alertness of the mind-intellect decide the



quality of the individual's performance in life; in short, his success in life.

In order that the intellect may come to the right decision, it must have the correct data. But the reading of the outer problem by our unbridled senses, is often gnarled by the unsteady, confused and even severely disintegrated state of the mind. The mind gathers the senses' reports and presents them to the intellect to decide how, as an individual it should respond to the external challenge. When the mind is unsteady, the data presented becomes confused, a misinterpreted jumble, and the intellect, even if its decisions are right, is not effective in solving the problem as its decisions are based upon false data.

In our experience in life, we find that we are what we are because of the calibre of the mental and intellectual equipment in us. The texture and quality of the mind-intellect equipment in us depends upon inherent and innate tendencies or inclinations which are called "VASANAS."

When we perceive an object, or try to evaluate a situation, not only do the sense-organs bring in their reports and the mind compile and present them to the intellect for final judgement, but the very ability of the intellect to think, to rationalise, to judge is conditioned by a factor in us, which modern Psychologists call the "Unconscious". This Unconscious is composed of impressions the personality had gathered from its own thoughts and actions in the past. These impressions are called by the Rishis as VASANAS. We are unhappy to translate VASANAS as the "Unconscious"---they are not. We call them the UNMANIFEST.

Thus, if I am a drunkard, I have drink-vasanas, and so when I see a bottle of whisky, my reaction is to grab it immediately while you, a perfect teetotaler, will turn your face and walk away in

disgust. Later I cannot complain that I was tempted by the bottle. Really speaking, the whisky bottle has no such powers, it is an inert object.

These VASANAS in each one of us gathered from the past march out into their expression first as a "desire" in the intellect then as a "thought" in the mind and lastly as an "act" at the body level. Each one of us is thus a helpless expression of our own past... recorded in us as our Vasanas.

These VASANAS are to be intelligently exhausted or eliminated. They are first to be purified and then exhausted through appropriate actions.

When the Vasanas are healthy, the problems get easily solved, by our correct evaluation of them and our apt counteractions. When the VASANAS have ended, problems also end.

Therefore, the apparent problems outside in the individual's environment, are but reflections ordered by the Unmanifest in him. The world is the final projection of the total Vasanas playing in life. Thus, world problems, or national problems are all essentially eruptions caused by the Vasanas in all the individuals put together. Through individual perfections alone can world perfection be achieved; this is the declaration of all the scriptures.

Desires and thoughts spring forth from one's VASANAS just as sound emanates from the grooves cut on a gramophone record. But man, the sovereign of all creations, possesses a singular capacity. He has the ability to stand apart from the surging desires and feelings and exercise his self effort in choosing the right action. When this great faculty is consistently applied, in the direction indicated by the spiritual scriptures, he successfully eradicates his Vasanas and emerges out in his Infinite stature-divine.

## Builders of the Future

From the study of the origin of action, it appears as though one is left with no choice but is destined to act as per one's own tendencies. This is not true in the case of human beings.

The VASANAS... the "effects" of the past, certainly have a pull upon us who are striving in the present, because the present is the product (effect) of the entire past. Therefore the case for DESTINY. Thus, the past must have its play upon us in moulding us, and shaping our attitude, abilities and efficiencies.

Enquiring into the working of this law of causation the Rishis of yore found that it implicitly obeys four essential rules in all its working. They are:

- a) There can be no 'effect' without a 'cause'.
- b) The "effect" is none other than the "cause" itself in another form.
- c) When the "cause" is removed from the "effect" nothing of the effect can remain.
- d) Therefore the "cause" is concurrent and inherent in the "effect".

The Rishis further considered deeply what exactly is the stuff and the nature of the "cause" and the "effect". They finally came to realise that the play of "cause and effect" takes place only in the medium of our Time-concept. The "cause" is anterior in time and the "effect" is posterior. In short, the PAST is "cause" and the PRESENT is the "effect" and the PRESENT itself becomes the "cause" with reference to the FUTURE.

Since we exist in the PRESENT, we are not only the "effect" of the PAST, but we are also the "cause" for the FUTURE. Thus, we can, if we intelligently live in scientific self-discipline, become the architects of our own FUTURE.

Consider a log of wood floating down on a river, which is flowing at a speed of say, 2 miles an hour. The speed of the log of wood should be then the same as the speed of the river (2 miles an hour). Now, suppose we fix a motor on the log, and start the motor to run at 10 miles an hour, the log of wood will float at 12 miles an hour down the river, or 8 miles up the river. The log of wood with the motor under its captain, is "free" to move down the river or up the river, along the left or right bank, and the alert captain can safely negotiate it by the right or left of the obstacles enroute. Yet, it cannot "escape" the rate of flow of the river! THINK.

The animal and the plant kingdoms, like pieces of logs merely float down the river of life without any freedom to order any direction, or to supply any definite purpose to the pilgrimage. Man, however, as the log-with-motor, has his rational discriminative intellect, and under the captaincy of his intelligent direction, he will have the freedom to go down the river, or up the river, to avoid all obstacles and to reach his chosen destination.

The "effects" of the past upon us is called "DESTINY" (PRARABDHA) and the new initiative that we undertake intelligently and strive for, to be accomplished in the future, constitute "FREE-WILL" (PURUSHARTHA).

In short, according to the Upanishads, wherein we have the entire science of the Self, the Rishis concluded their intelligent investigations and declared a soul-satisfying Philosophy of life. They declare: "What you meet in life" is DESTINY; and "How you meet them" is FREE WILL.....PAUSE and THINK please.

Thus looking against our past, we are now helpless victims of our past actions, but looking ahead of us, we become the architect of our own future. Human as we are, let us never look back for a moment but dynamically march forward creating a glorious future, of magnificent achievements by rightly exercising the independent self effort, which is man's prerogative.

## CHAPTER III

### Intellectual Honesty (Satyam)

Behind every achievement that we see in this world today, is the unseen hand of the human will. The material comforts, scientific achievements are all the products crystalised out of the human will and determination. The human will-power has conquered Nature, and made Her a slave for the welfare of mankind, and in the process has even created things which were not even available in the world before. Behind all the technological progress are the determined efforts of hundreds of dedicated men and women, who faced all the challenges to make their dreams come true.

Many of what we see today as solid facts of life and proof of man's achievements were only mere ideas yesterday in the minds of a few men of great will power. Those ideas would not have become realities, had they not the will and determination to put their ideas into practice. Our scriptures too have given us examples of men of great will, like Viswamithra who could even create a new world out of his sheer power of willing. All men of achievement had the blessing of tremendous will power in their makeup, and History is full of names of such men of achievements.

The will to face up to the challenges that one comes across in the world is born out of one's own courage of conviction. Every one of us has ideas of our own, but only a few of us live up to them. At the mere suggestion of a challenge to those ideals, we readily, tend to fall a victim to it and become ready to compromise with our ideals. This is dishonest living (ASATHYAM). The lives of all great men point out to us that the basic necessity for the development of a strong will is the ability to live up to the intellectual convic-

tions and to act thereafter in terms of that knowledge, SATHYAM (truthfulness) is the spirit to honestly live our intellectual convictions within. Indeed it is therefore a value of life to be lived at our intellectual-level.

The human intellect alone can keep up certain fundamental values or ideals in its understanding and act up to them. When that ideal is broken with our own weakness and when we thus compromise, it becomes dishonest (ASATHYAM). The intellect compromising with its own convictions brings about a split-personality in the dishonest person. Such a person becomes a coward when faced with the challenges of life, for he has not the courage born out of his own unshakable intellectual conviction, which alone can provide the will power to act and achieve in the face of challenges.

The secret of success in life lies in keeping the head above the storms of the heart. A successful man never allows his faculty of discrimination and judgement to be disturbed by the rising tides of his mental emotions. When emotions and impulses start dictating our actions, we sink to the level of the animals. To mould one's destiny is the privilege of the man of cultivated will and not of the animals of natural unique impulses.

At the intellectual level, one must be ready to consider and reconsider for a thousand times, if necessary, any idea or ideal and in the light of all the evidences available, one must be ready to accept or reject an idea or an ideal. But having once accepted an ideal, one must discover in himself the heroism to live up to it always. This is called honesty or truthfulness (SATHAYAM). This is the spring-source of the will and courage to act and achieve.

The most important trait in an eminently successful man's life seems to be integrity---an inflexible, undaunted, firm integrity.

And, also, it seems, everyone who has cultivated this trait has drawn from it many an unseen and personal advantage over others who are striving in the same field of achievement.

Once an individual in himself has discovered and fully developed an indomitable integrity, he finds he is master of every challenge, and in all his efforts we observe a self-assurance which is both captivating and rewarding.

Indeed, very few have it, and there are many who are not charmed by it. A man of integrity is accepted, believed, trusted and befriended by all. To attract to oneself such genuine attitudes from others is to create and assure a vibrant environment for great undertakings and perhaps, with other's readyhelp, a spectacular success. Truly, integrity is a personal asset to man in every field.

The nobility inherent in integrity is rooted deeply in the quality and beauty of one's own intentions. If the spring of our thoughts is pure and if we have the heroism to live unflinchingly the great ideals in ourselves, however impractical and utopian they may be, even in spite of all immediate failures, we still have cultivated integrity.....and perhaps succeeded miraculously.

The personality in us, thereafter, with a glowing poise unfolds, and at each apparent failure, with each insurmountable obstacle met, in each moment of social criticism faced and from all empty laughter of pitiless ridicule endured, we come to steel our nobility and reinforce our determination to live the honourable life, consistent with our ideal and our goal.

Such individuals alone are the evolvers; all others are mere adapters....at every turn compromising with circumstances and ever struggling to re-adjust to the changing pattern of the challenges. They may struggle on, as helpless slaves to their habits, but never can they come to dominate the outer-field and command the world

to march to the appointed Goal, chosen by their own vision and will. Only a person of integrity has this power over life and its happenings. Naturally then, integrity is the essential secret of an eminently successful life.

### **Life of Self-Control (Brahmacharya)**

Achievements in life cannot be made by mere will power alone. After having developed the will to act and achieve, one must find the energy required, within oneself, which can, when applied intelligently produce results.

When one has no control over the sense-organs, one has no control over the world outside. Then one becomes a slave to it. Thereafter, dissipation of one's energies drains one dry, until at last, one's entire vital dynamic personality is blown out. What then would remain is but a carcass of the physical body: a mere biological body moving about, with all its physiological activities but with no personality in it at all to assert, to plan, to achieve. Neither can such a man's mind feel, nor his intellect think. There is no dynamism in him at all.

No scientist can ever serve such a society made up of such exhausted and empty men; no politician can save it; no economist can develop it.

Therefore, conserve your energies. Don't allow them to be dissipated through the sense-organs as to make yourself a slave to the sense-objects. This attitude of intelligent contact with the world outside from the flesh-level is called BRAHMACHARYA.

BRAHMACHARYA at the mental level is impossible to a beginner. It is not so meant; it is a discipline to be lived only at the physical level. The physical entity in man longs for contact with the world of objects for gaining sense-gratifications. The eyes wish to see beautiful forms and colours, the tongue craves for good food, the nose likes to smell pleasant fragrance and so on. Thus,



when the individual continues to live on seeking gratifications of his sensual demands, his passions breed and swarm in legions which ultimately mutilate and consume him. To avoid such self-afflicted ills, BRAHMACHARYA was prescribed as a discipline to be dilligently lived at the physical level.

BRAHMACHARYA means living in self-control with respect to all our sense-enjoyments and does not mean their total self-denial. The world of objects is meant for us to enjoy and the scriptures do not deny us the freedom to enjoy them. They merely advise us to be masters of our enjoyments and not allow them to dominate and enslave us. With a heart full of love, our Preceptors cry out, "Enjoy the world but let not the world enjoy you. You may eat food, let not the food eat you. You may drink, but let not the drink drink you."

The interpretation of the word BRAHMACHARYA has been so badly distorted that the real significance and value of this discipline seems to have been lost. It is popularly misunderstood to mean complete abstinence from sexual life. This is absurd. What the Mahatmas advise us is to abstain from excessive indulgence in any sensual pleasure. In short, to talk too much, or to listen to a radio all day, would be breaking the vow of BRAHMACHARYA.

An un-intelligent and abrupt denial of sensual pleasures and a blind following of spiritual values results in suppression in an individual and this suppression when pursued for a period of time leads the seeker to a sense of bitterness, frustration and cynicism in life. If, however, one chooses the other alternative and continues indulgence in sensual pleasures, the senses being so strong and over-powering, can pull him down the abyss of animalism and any attempt thereafter; to live a spiritual life will be futile.

The religious masters arrived at a solution of the problem by prescribing an intelligent formula by which man could sublimate

(as opposed to suppress) to a higher-spiritual living. They held that physical indulgence might be well-regulated but not denied to the extent of causing suppression and sense frustration.

### **What Is Happiness**

Our firm belief today is that the joys we experience through our senses lie in the respective objects of the world. Consistent with this belief, we are constantly engaged in acquiring, possessing and aggrandising more and more wealth. But a little reflection shall reveal to us that the acquisition and possession of wealth is no measure of the quantum of one's happiness.

Again, if the joy is inherent in the sense-objects, then each object should provide the same quantum of joy to all those who come in contact with it. Obviously, this is far from the truth. For instance, a cigarette fills one with joy and satisfaction, while it drives another mad with annoyance. What then, is the cause for the satisfaction of the one and the annoyance of the other? This leads us to the fundamental question---What is happiness?

On a careful analysis we find that man's happiness is entirely a subjective phenomenon, for there seems to be a distinct and clear relationship between the state of mind and the joy or sorrow that is experienced by him. When the mind is agitated, sorrow is experienced and when mind is tranquil, there is joy. Happiness, therefore, is measured by the tranquility of one's own mind.

Man, the roof and crown of creation, has the unique capacity of quietening his mind without helplessly depending upon the objects around him. He is unaware of this capacity, now dormant in him and he foolishly tries to procure happiness through the objects of the world which have only a false glitter of joy. They can give perishable as they are, indeed, no enduring and everlasting satisfaction.

To the intelligent, discriminating student who has thus understood the reason and mechanism of the sensual urges, BRAHMACHARYA is not a difficult discipline to practice. BRAHMACHARYA is everything and its insistence is only this, "Please never overdo anything." Even a student when, he is over-reading and getting over-anxious, it is against self-control. Now-a-days, we understand by BRAHMACHARYA only a very limited meaning. The term is much more wide in its implications. It suggests an intelligent all-round self-control of vital forces in man. BRAHMACHARYA recommends a steady curb on all expenditure of human vitality and energy, caused by one's own thoughtless over-expenditure of energy, wastefully spent in sensuous gratifications. Such an individual discovers in himself a new column of nascent-energy and he bursts with dynamism and exuberance. This way of life is called BRAHMACHARYA.

#### **Non-Injury (Ahimsa)**

A straight and dignified man, with his integrity sturdy and serene in both storm and sunshine, is sometimes noticed to decay, become weak and even fall from his high pedestal of strength and glory. In the majority of cases, such falls are due to the negative fears that have stealthily laid their booby-traps in the within. If carefully analysed, it will be found that all of them have sprung forth from a lack of charity in us, a temporary incapacity to overlook some minor disappointment, or a failure to disregard some words or actions of others around. In a weak moment, off guard, any paltry happening can become a stupendous load on our mind. Dragging this dead weight of worry and the consequent agitations, it is impossible for the man of integrity to maintain his poise and keep his earlier strides. We must set up a free flow of forgiveness from within us, so that in the rushing flood, we can flush out all our negative and suicidal disturbances. More than forgiveness, a man who is building himself up for the highest achievement must have

the plentiful ability to forget the follies of others around him, the dishonesty of those who are working with him, and the vulgarities of the members of his team. All cannot have true inspiration, even when they are inspired; all may not have the real efficiency in them, or the constancy of purpose with them. Let us learn to forgive them; and if they continue to be bad, forget about them. The Poet says, "Good to forgive, Best to forget."

"Mentally don't injure others," is the creed of AHIMSA. The teachers of Hinduism commended this eternal value of life, AHIMSA, to be lived at the mental level, meaning "mentally, never curse anyone, never wish harm to any body." Ahimsa does not mean "non-killing", or "non-injury" at the physical level. Sometimes we may have to be cruel and injurious externally even though the heart behind our actions is full of love and kindness. It is, therefore, to be understood as a mental attitude to our relationship with others in life. Shakespeare has beautifully expressed this idea in his Hamlet, "I am cruel only to be kind." For example, a surgeon may appear cruel and bloody, while performing surgery, but his heart means well. Such actions, though physically hurting and causing pain, would fall under AHIMSA.

At the mental level, let us have some positive ideas of definitely blessing everybody around us. Let our hearts flow out in love and kindness for all, wishing only the welfare of all. While thus serving the world in the spirit of Non-Violence, I may have to give a little pain to others, but it is only to bless them. This attitude of "non-injury" towards everyone is called the mental value of life, "AHIMSA".

BRAHMACHARYA, AHIMSA and SATHYAM are the three corner stones upon which the edifice of the Hindu Culture has been built up from time immemorial; and all the books, and volumes of Philosophy, are but expositions of this set of triple-values. When-

ever these values are lived for a generation, whether at the individual level, or at the Communal level, or at the national level, we shall certainly find that there is a greater blaze of joy and peace, love and serenity in that society. In a community, if the members have no self-control (BRAHMACHARYA) at all, the community becomes wild. If they have no concept of non-injury (AHIMSA) to the other communities, there will not be any peace between the communities in the world. If a community has no conviction of its own in its ideas and ideals (SATHYAM), there cannot be any national purpose or cohesiveness in that community.

The generations that decide to understand and live these values, they, in their harmonious strength become healthier, not only to face tragedies of their own times, but healthier also to enjoy the peace and tranquility of their historical era.

### **Efficiency---Dexterity in Action (Yoga)**

Having developed the will, energy and the right attitude for action by the practice of Sathyam, Brahmacharya and Ahimsa, a person can still be a failure in life, if he has not the Efficiency to develop the talents in himself, and then to funnel out his available "competency" into the field of action. What is this Efficiency?

Nature is ever prompt and efficient. There is efficiency in the movement of the plants and in the happenings and performance in the mineral and plant-kingdom. Added to these. now-a days, man. congratulates himself at the efficiency of his scientific knowledge. The mathematical precision and the thoroughness of the inexorable natural instincts, though are found to be very efficient, this "efficiency" is not the main theme.

It is not denied that there is efficiency of performance in machinery. In fact, there is efficiency everywhere in the working of the nature, which includes the happening in the mineral-world, the performances of the plant kingdom, the intelligent incidents taking

place at the animal level, and in the brilliant achievements in the field of man's activities.

The happenings in the mineral-world are strictly according to the incorrigible physical laws. The performances of the plant kingdom are ordered by the natural laws that regulate them. The animal kingdom acts and functions impelled by the impulses of self-preservation; and the rhythm of their actions is in the law of the survival of the fittest.

It is in contrast to the efficiencies that we notice in the mineral realm, in the plant-kingdom and in the animal world that we propose to discuss the efficiency in man. As a biological creature, man too, is governed by the physiological laws, and yet, in him, because of his rational intellect, we find a certain degree of freedom to step up his efficiency into heights unbelievably glorious. Within the ambit of law, the rational intellect in man opens up to him so much of power for controlling, regulating and detecting his natural faculties, that he can develop in himself a greater efficiency. The glow of his efficiency is the secret power behind the stupendous achievements of man and his entire glory of life.

In short, machines perform efficiently. The plant kingdom lives efficiently. The animal-kingdom acts efficiently. But man alone strives for greater achievements, through his cultivated efficiencies. And hence we can systematically try to understand the art of his efficiency. An art is possible only when the faculty can be cultured, improved upon and re-employed for expanding general happiness—not only in the artist himself, but in the entire generation around him.

The world of matter is utterly helpless and blindly bound with the physical laws. In the plant-kingdom there are the suffocating chains of environmental dictations. In the animal-kingdom, there is, no doubt, a limited freedom, and yet, they are mainly prompted

by their instincts and impulses. In man alone, we detect the possibility of a mightier power with which he can explode himself easily into achievements and victories over the very forces of nature, over the environmental dictations and even rise above the tyranny of his instincts and impulses. Herein lies the secret of efficiency, the secret of all great achievements by all master-men of all times.

Efficiency is the freedom in us to step up wilfully our own inherent abilities and capacities which we exhibit in the fields of our actions. The efficient and the inefficient ones are ever there among those who strive in the numberless departments of human activities. And no where is the efficiency measured by the quantity of work done, nor is it estimated by the texture and quality of work turned out. In fact, efficiency of a man is found expressed in the dynamism of his actions and in his cheerfulness in his work. In the glow of the very work turned out, we glimpse the efficiency of the worker.

In the language of the Rishis, the technique of "Efficiency" is called "Yoga". "Yoga Karmasu Koushalam"---Dexterity in action is called "YOGA". A person like Einstein is recognised as a genius in the West. But in Yogic parlance, a genius is not born but is the result of self-discipline, self-moulding and self-development. A genius evolves through a process, through a technique by which the source of dynamism latent in oneself is discovered, tapped, awakened, poured out and utilised rightly efficiently and to the best of advantage and purpose.

This involves 3 steps: 1. Generating dynamism: 2. Conserving the dynamism, or energy so created; 3. Re-directing the energy into chosen fields of endeavour.

#### **Dynamism.....the Fuller Expression**

Life is dynamic. It has its expression in everyone. It is scintillating in all beings, expressing just as Electricity is manifesting

itself through bulbs. The Expression of Electricity through any instrument employed, depends on the equipment used. If the bulb is all covered all over with dust, the light will be dim and will not be bright. If the radio is not tuned properly, the reception will not be good. Just as the right tuning of the radio is necessary for good reception, similarly, "YOGA" is the spiritual-tuning needed for the human personality, so that dynamism and the faculties latent in man will manifest themselves uninhibited and in all their fullness.

The faculties or powers, though latent, cannot find expression in a two year old boy because the equipment is not still fully developed. And in an old man, the instrument is worn out and therefore, dynamism cannot be seen there. In youth the dynamism plays in its full force. Its potential is tremendous, limitless almost. The youth can make history, but the dynamism has to be channelised properly, in constructive ways. Otherwise it creates chaos. The dynamism therefore requires disciplining. The disciplining is what is called "YOGA"

Dynamism of the youth is the motive force behind history. Dynamism is the expression of life; it is the SAT-CHIT-ANANDA expressing and manifesting itself in each one of us. Each one of us is alive and alert only because of this live-vitality in us. There will be no expression of life if this Life-Principle is not there. The dynamism is a gift from God to each one of us; only, we do not quite realise its preciousness as we do not realise what it is.

To evolve oneself and outshine others, each one of us should go through a three-phased (three-stepped) discipline. 1. generating vitality or Dynamism (irrespective of the state or condition one is in. 2. conservation of the vitality so generated; and 3. channelising the vitality towards a chosen Goal.

The energy that is generated and conserved, unless it is directed into the right channels, it will be catastrophic. Ravana,



Hiranyakasyipu and Hitler... they were all examples of those who had in them dynamism beyond any comparison, but they miss-spent it by blowing up through wrong channels, and brought in the end destruction of themselves and others.

To make life worthwhile and fruitful, we must generate enthusiasm within ourselves. Generation of enthusiasm will take place when we discover for ourselves a Goal and attach ourselves to the Altar with a spirit of dedication, reverence and love. Once we have surrendered ourselves to it, the ideal itself will provide us with the inspiration and strength. Then nothing can hinder the progress of our march towards that Goal and the Ideal. The love for the ideal will overcome and vanquish all the hurdles. From the ideal, one can draw inexhaustible dynamism and strength. No sacrifice will be felt too great for the sake of the Ideal, and if it comes to that, life itself will be cast off with a smile in dedication at that Altar. That was how Bhagat Singh could walk to the gallows with a smile on his face. What is important is that one should choose the right Ideal... an Ideal worthwhile even if it comes to sacrificing one's own life in the endeavour. The Ideal should be inspiring, it should arouse the spring of activity in us. Thus, the discovering of the Ideal is the secret of generating in ourselves Dynamism and Vitality in its fullness.

The fatigue that we are feeling in the modern days is not the fatigue of the physical exertion, for the modern conveniences are such as we need not spend energy. For going upstairs, we need not spend energy because lifts are there. All over, we have comforts to economise our precious energy and yet we complain that we have no energy at all. It is all because of mental unrest which is the outcome of having no goal to aspire for or to keep in front of us. Our goal is "Somehow or other, do the least work and get the maximum." When this negative thought comes, however much we are well looked after, still we will be the most unhappy men in the world.

A man's happiness depends not only upon the work in the field in which he is working, but also on his mental climatic conditions or his mental health. This mental health can be maintained only when there is a greater goal in front of us to inspire us, and the higher the goal, the greater is the enthusiasm that inspires us. We discover new resources of energy welling up in ourselves for our pouring out tirelessly into activity in the world. Thus it is unavoidable that we must have a clearer and more Creative goal in our life, so that we may look up to that goal and draw inspiration from it for our actions. When we have got a goal in life such as a nation's prosperity the country's progress, the goal itself inspires us, and the more it inspires us, the more we find the required energy for tireless activity.

## CHAPTER IV

### Conservation of Energy

Conservation of energy can be achieved by faithfully following a way of life, subduing all thought-agitations of the mind. It is a mode of living, that while contacting the world outside, the mental reactions, the thought agitations and the dissipations of the mind are reduced or maintained at the minimal. The mind should always remain undisturbed. Calmness, serenity and tranquility of mind lead to conservation of energy. You should not let objects of the world distract your mind. The mind has to be disciplined.

We lose our equanimity and peace of mind at trifles. We get irritated at the state of things around us and the society. We believe that every thing is wrong and that every person except ourselves is wrong. We give vent to anger and dissipate our energies, but do nothing concrete and constructive which will be really helpful to the society. Whenever a thought arises in our mind and goes out, some quantity of energy is wasted. We suffer from a million thoughts and agitations every minute. Energy is constantly getting squandered away from us in a million directions. We forget we have to live in this world, and have to put up with its joys and sorrows. We forget we are perhaps as much responsible for the chaos in the world as others are. We do not try to set right ourselves first, but instead, we go out complaining against others. We let anger and worry eat us up.

When the mind is seized with desire, agitation due to worry storms the mind and all our faculties get dried up. However competent we may be, we turn out to be inefficient.

This leakage of energy takes place, according to the great Acharyas of the past, through three dissipating channels. The new energy discovered by surrendering ourselves to a greater purpose in life, must be carefully preserved without dissipation. But in our present mental Condition, no sooner we find out the energy than it dissipates through three channels of leakages. These leakages are to be sealed and the energy conserved. And if that is done, our achievement or success is implicit and immediate.

Now, what are these leakages? a) One of the main leakages is due to the memories of the past. A very industrious student decided that he must get a first class and he went on studying for it, but as the examination approached, he said, "I will be satisfied with a pass--- I don't want this class." When asked "What happened?", he said, "Never did I get a first class in the past; how can such a man as myself ever get a first class?" Thus, the memories of the past come to disturb us and our new enthusiasm to live a productive life, always oozes away, and I find I have no energy for any creative activity.

b) The second channel of dissipation is anxieties for the future. A boy who has always been a first class student wants to get in his M. A. examination a rank in the varsity and the professors in his college are hopeful about him. The boy enters the examination hall rather pale-faced and the professors think that it is because of over-study. When the question paper comes to him, he looks at it and swoons. "What has happened?" asks the professor.

Because of his over anxiety to work and get a first class, the boy's nerves gave away and his efficiency was lost. Many students generally fail in the examination, not because they have not studied, but because of some such leakage of their dynamism. Once their energies are dissipated they become an empty, exhausted personality.

c) The third way of dissipation is through the excitement of the present. Take the case of the Officer who sits in the office from 8 A. M. to 8 P. M. The poor officer is sincerely doing work from morning till night. Yet the general impression he has created is that he is the most inefficient in his department. Everybody wants to avoid him. Now, if you watch him working, it becomes a very interesting scene. He is honestly working, no doubt, but he cannot come to any judgement. Already on his table the files have piled up on both sides; he is worried about the heap of work. At that time the errand boy comes with another bundle of files and asks where it should be kept. By the time the officer takes ~~up~~ that and tries to work, he sees a red label coming out from ~~a~~ a file marked "Immediate". He is worried about it. So he closes ~~down~~ the file which he has half-read. He pulls out the IMMEDIATE file and starts reading it. By the time he finishes reading it, his mind works back to the old file, while the errand boy has brought another bundle. He is worried---he is dejected. He knows not where to begin.

There are thus three outlets through which the energies leak out; the regrets of the *Past* the unintelligent anxieties for the *Future*, and the feverish excitements in the *Present*.

Generally, all the activities of life which are prompted by selfishness and greed, by desires and passions bring about mental exhaustion. The day we realise through self-analysis that worry and resentment stamp a cruelly destructive and disintegrating influence upon our own inner personality, we shall feel an irresistible urgency to eliminate them. Indeed, man sinks into a morass of impotency only due to his own ignorance, and the pity is he seems unaware, all the time, of the ruin that is engulfing him.

Of the many channels through which our mental energies get dissipated, the maximum wastage pours out through the constant, ever-dripping leakage--- the gaping holes created by worry, anxiety,

tension and excitement. These never ceasing moods loot the life-forces in us and so they plunder our strength and joy. Destroy the robbers. Let us conserve our energies---by an intelligent re-orientation of our mental attitudes towards action.

It is the "Ego-sense" in us, the Hindu Scriptures say. which is the source of all these streams of mental drain. The ego, or individuality, is but a bundle of memories of the past, anxieties for the future, and excitement in the present. When the ego is surrendered at the Altar of an ideal. religious or secular, the flowing outlet of dissipation will be halted.

The energy that has been generated and conserved, unless it is directed into the right channels, it will be catastrophic. Ravana, Hiranyakasipu and Hitler were all examples who had in them a dynamism beyond any comparison, but they mis-spent it by venting it through wrong channels, and brought destruction and devastation on themselves and others.

Right actions strengthen and enrich our vitality. The inspiration derived from the ideal has to be conserved, enriched and strengthened by cultivating and living right values of life. Living the right values of life is like building a dam on a river. Just as the dam raises the water-level, the right values raise the stock and wealth of our inner vitality.

All physical actions, mental feelings and intellectual thoughts, all that spring from us recoil back upon us, causing agitations in the mind, creating regret and remorse, for the bad we have done. Such actions which cause in us remorse, and agony are what are meant by PAPA (sins.) The PAPA and PUNNYA (merits) are only the reactions on our mind of the actions we had done. Heaven and Hell are only two different mental states. They are not somewhere out side, but within ourselves. In a gush of anger I murder someone. The regret and remorse I feel later---the mental torture I

suffer at the deed I have done, that itself is the hell for me. Action by itself is beyond good and bad really. It is the attitude with which we have done, the intention with which we have done--- that is what really matters. The acts which will not cause any regret in us, the acts which help to integrate our personality, are the right good meritorious actions---PUNYA. The acts that leave regrets, a sense of guilt in our bosom, which will weigh upon our mind, which will disintegrate our inner personality---they are the wrong actions called Sins (PAPA.)

Desire, hatred, jealousy, passion---all such negative qualities (PAPA) drain our inner wealth and impoverish us. Affection, love, tenderness, peace, equanimity tranquility---these are positive values. They are virtues (PUNYA) which enrich our inner-vitality. Therefore, let not the energy we draw from the ideal be mis-spent and wasted away in immoral and unethical pursuit of life.

It is a fact that the brute force of a cultivated will power is not always sufficient to stem the tide of our passionate tendencies. In one challenging moment we may find ourselves drifting away irresistably into our old habits of thinking and acting. And not too rarely, we detect our misconduct too late--- but, by then we would have committed ourselves to the foul urges within us, insulting our own clear understanding and firm determination.

Therefore, we must learn to redeem our lower tendencies with emotions and feelings of a higher order. Let us open our head and heart to the enduring perfections and noble thoughts preached and lived by the wise noble seers of old. Such a consistent exposure can strengthen and purify our character. By repression of false tendencies we can never come out of their clutches; substitution of healthy ideas alone is the way to grow in our character-girth and personality-dimension.

The best and the easiest method of achieving this goal is to seriously study the Scriptures. Let us be faithful, sincere in our own

behaviour---both mental and physical---and let us be loyal to our vow of systematic meditation each day. In short, let us try, achieve, and be inspired by our mind's ability to remain in an exalted attitude of divine purity and peace.

### **Source of Energy**

To sum up, according to the great Acharyas, action can be good only when the actor, the individual, has got a great purpose or goal. Having gained that goal or ideal, for which we have concentrated all our education--- whether it is a political or economical ideal, an ideal that you have chosen according to your own heart; it is not an ideal that somebody has given you, but that which is appealing to you most---then a new enthusiasm comes to you and when there is enthusiasm, sincerity, ardour and consistency of purpose automatically follow. Where there is no enthusiasm or inspiration, consistency of purpose can never be. Thus, once you have got a goal, something higher than yourself, if there is a social vision, or a national destiny that moves us forward, we discover within ourselves a new source of energy, and if this energy is not dissipated with the past memories, or future anxieties or present excitement, if these three holes, through which all the mental energy can leak out, are blocked properly, the entire energy that we discovered within ourselves is available for accomplishing the various activities that we undertake in the world. Activity is not what is performed merely by the hands. Where we are working with the hand, our heart also must be used. Thus when the hand is working, if the head and heart are present, there arises a new dynamism of artistic perfection in that undertaking.

All such artists as have been able to work, putting their head and heart where their hands are working, have discovered the joy of a SAMADHI, a joy of religious ecstasy, because where the physical, mental and intellectual personalities become integrated, the individual is nearer the perfection, nearer the actual experience of a



welling joy from within, and in that atmosphere of joy the individual is capable of working the best for himself and for others.

Anyone of you who has got a hobby can very easily understand this. When a man has got a hobby, he is working on it. Hobby means an activity of the hand and the leg, wherein your head and heart are fully co-operating. When the hand is doing something wherein the head and heart are also present, as in gardening, the man says that it is a recreation for him. Another man says playing Cricket from morning till evening is a recreation to him. Another man playing tennis or football and sweating in panting exhaustion would say it is recreation. If the same person was asked to sweat that much for doing a work for your neighbour, he would have protested that it was very difficult. But in spite of the amount of energy and perspiration spent on a tennis court or a football ground, you come home saying that you feel refreshed and rejuvenated.

The tennis player not only put out his physical effort, but his head and heart were also in the game. He had for the time being, forgotten all distraction of his mind, either of the past, or of the future or for the present. He was pouring himself into the sport, and he felt revived and rejuvenated. Similarly, from morning till evening we could have spent all our energies outside with our hands and legs, but if only we knew the art of bringing our head and the heart also to the field where we were working with the hand, then we would have discovered that the longer the hours that we put in, the greater was the exhilaration and joy.

You and I feel disappointed and dejected in life, not because there is no work in the world. We are not discovering for ourselves a work where in not only the physical body, but our head and heart also can be brought in, and he who can bring all these three aspects of personality at once into a field of activity, works on in an inspired mood. Inspired work not only brings out high production in his

efficiency, but also gives a greater dividend of joy to the worker himself. To work thus seems to be the very "art of living" that has been described in the Vedas, especially in the Geeta. This method of activity in the world outside as a solution for the problem of man has been explained in the Geeta in its own unique involving language of poetry.

Thus, if we work on in the world, involving the head and the heart where our hands work, the very work gains the stamp of great efficiency and enhances the joy of work for us.

### **As the Mind, So the Man**

In the outer world of bitter competition and immoral strife, each one of us is compelled to battle constantly with things and beings. Deep within ourselves also, we have become helpless slaves to our uncontrollable desires and undisciplined thoughts. Thus, the modern man comes to be torn asunder between the two forces, the objective tensions and the subjective confusions.

The external threats and challenges are bound to reach us time and again and none can escape them. Hence, the success and joy of one's life is measured by the extent of control one has over the inner subjective confusion. In our experiences in life, we fall into detestable environments and distressing circumstances which provoke and enrage us and we despair for a solution. Such heart-burning protests and head-turning anger weaken our inner personality and this weakness lends strength and might to the external challenges. In short, instead of braving the challenges, we render ourselves impotent and inefficient and allow the external challenge to crush and consume us.

In our day to day experiences in the civilised and modern society, most of our actions seem to emanate from the realm of our mind and we are misled by feelings instead of being guided by our

intellectual discrimination. We do a thing because we feel like doing it. The intellect is generally divorced from the mind; there is, therefore, no discrimination and considered choice in our actions. Such actions, depending upon the whims and fancies of our feelings, are detrimental and dangerous to our welfare and prosperity. Religion helps us to keep our intellect alert and apply its faculty of discrimination to the choice of right action at every moment of our life. Being guided by proper discrimination, such actions become dynamic and productive and they bring about peace and cheer in society.

The mind is like the "receiving-clerk" in any office. Though the clerk receives the mail, he does not take action on them, but puts them up to the officer-in-charge for his direction and advice of disposal. But if the clerk chooses to take action directly, without consulting the officer, there is bound to be confusion and chaos in that organisation. This, in short, is the sad state of affairs about the human system of the modern age. Our minds receive impulses from the external world and we respond directly without the guidance or control of the intellect which is the officer-in-charge within our body politic. Consequently, there is confusion and chaos within leading naturally to dissatisfaction and discontentment in life.

Mind is the man, as the mind so the individual. If the mind is disturbed the individual is disturbed. If the mind is good the individual is good. This mind, for purposes of our study and understanding may be considered as constituted of two distinct sides. One facing the world of stimuli that reach it from the objects of the world and the other, facing the "Within" which reacts to the stimuli thus received. The outer mind facing the object is called the "objective mind"--- in Sanskrit, we call it the MANAS---, and the inner mind is called the "Subjective mind"---, in Sanskrit called the BUDDHI

The individual is whole and healthy in whom the objective and subjective aspects of his mind work in harmony with each other and, at moments of doubts the OBJECTIVE MIND readily comes under the disciplining influence of the SUBJECTIVE MIND. But unfortunately, except in a rare few, in a majority of us, our minds are split. This divorce between the SUBJECTIVE and the OBJECTIVE, is mainly created by a layer of "egocentric desires" entertained by the individual. The greater the distance between these two aspects of the mind, the greater the inner confusion in the individual, and the greater the egoism and low desires which such an individual exhibits in his life.

Through the five gateways of knowledge, the organs of perception (Gyanendriyas), all of us experience the world of objects around us at all moments of our waking state. The innumerable stimuli that come to react with our sense organs (receptors) create impulses, which reach the OBJECTIVE mind.

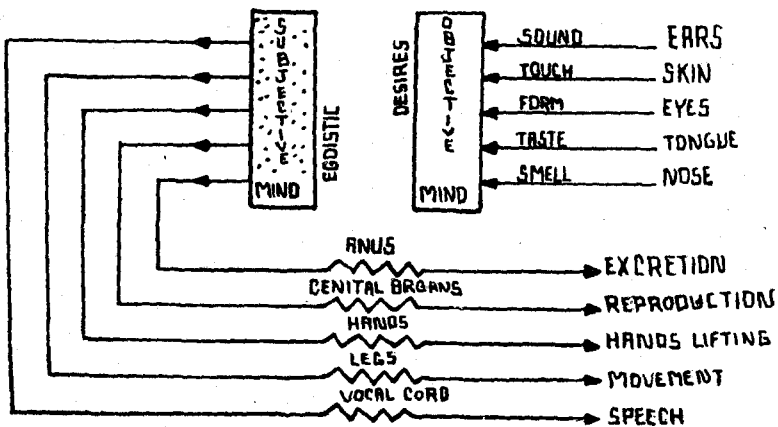


Diagram A

And these impulses filter deep down to the SUBJECTIVE mind through the intervening layers of the "ego-centric desires" in us.

These impulses thus reaching the SUBJECTIVE mind of a person react with the existing impression of his own past actions that are stored away carefully in the SUBJECTIVE layer, and get themselves expressed in the world outside through the five organs of action (Karmendriyas).

The diagram 'A' gives figuratively the design of each activity as man performs in the world outside when he consciously comes to react with any given set of stimuli.

At each moment, man receives different sets of these stimuli, and thus constantly gathers new impressions in his subjective-mind. Every new set of impulses reaching it, not only adds to the existing layers of impressions already in it but also gets itself coloured by the quality of these VASANAS hoarded within. Thus, when they are translated into action, those actions carry the flavour of the existing VASANAS in the subjective mind.

All of us live our life meeting constantly a variety of experiences, and at each incident, we perceive, react with the perceived and act in the outer field. In this process we invitingly come to hoard in ourselves more and more of the dirt of new impressions. The subjective mind in each of us gets more and more granulated by the overlapping signatures of our own past moments. These granulations make the subjective mind, dull and opaque, and form, as it were, an impregnable wall between ourselves and the Spiritual Divinity that shines as Pure Consciousness in all of us, deep within the core of our personality.

### **Integrated Mind**

A problem becomes a problem only when we know not the solution to the problem. Thus "life" is a problem when we know not how to meet the life's challenges rising around us. The stimuli

coming from the external world, as they touch the objective mind, creates therein a problem, to solve which, it needs the guidance of the rational capacities of the intellect—the subjective mind. When the individual is split within, his mental personality, divorced from the intellect, cannot easily come to any decision. The egoistic self-evaluation and ego-created intense anxieties for the fruits of action stands, as it were, between the mind and intellect, separating them and creating between them an almost unbridgeable gulf.

No judgement of the world outside can be true unless we eliminate from our bosom our selfish ego. By rising above our own ego alone, can we correctly discriminate the world of happenings around us from universal standards of values, and from righteous ideals of an equally universal norms of vision. This true judgment through right vision, is always impossible without surrendering our ego, and positively rising above its enslaving shackles.

To bring the subjective and objective aspects of the mind together into a happy marriage where the objective mind is well disciplined to act faithfully as per the guidance of the subjective mind is YOGA. This is accomplished only by the removal of the divisive factor—our

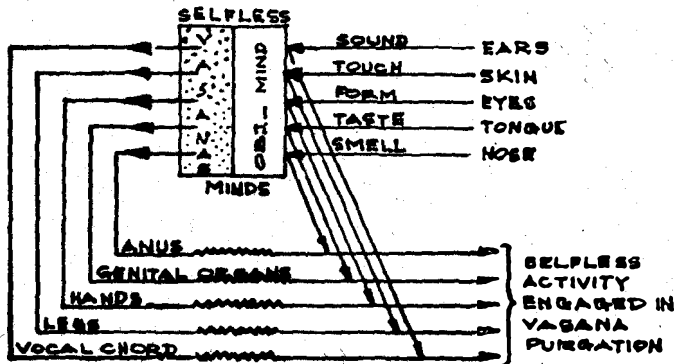


Diagram B

ego-centric desires. BUDDHI YOGA is the typical word used in the Geeta to indicate this depth-meaning of YOGA, and it is self-explanatory.

As the diagram 'B' represents, when this happy union between the subjective and objective aspects of mind has taken place, thereafter that equanimous Yogin becomes skilled in action---Yoga Karmasu Koushalam--- and he with his objective mind reacts intelligently and faithfully to the external stimuli and his actions become as it were a purgation of the already existing VASANAS in his subjective mind. Thus, through intelligent action, an individual can exhaust his existing impressions and ultimately redeem his subjective mind from much of its granulation and make it more and more clear and crystalline.

Spiritually viewed, the "subjective-mind" is thus the secret weapon in man to be used as an outlet for the existing impressions that have come to be stored up in it. But the tragedy is that the average man, in his ignorance, misuses this double-edged weapon and brings about his own annihilation. He uses it as an INLET and creates, during his selfish activities performed with low motives, a new stock of mental impressions.

An unhealthy mind divided in itself, as we explained earlier, becomes an easy prey to a host of psychological diseases. Weakened in its constitution, it easily becomes an easy victim to all contagions.

## CHAPTER V

### Eliminating Vasanas---the Method

Vasana-exhaustion, therefore, becomes the main scheme in self-improvement. How can we eliminate them? Before the elimination how are we to purify them? Even purified VASANAS should produce noble actions...leaving there our noble VASANA encrustation. We are in chains whether the links are rusted-iron, or polished gold. In the third chapter of the Bhagavad Geeta we have a secret psychological method of eliminating VASANAS, even while living a normal life, expressing the most powerful ones in us now present.

The theory is simple---so simple that it generally escapes our recognition. In the din of the roaring activities, while we are in the work-a-day world, the onslaught of our immediate demands is so powerful, incessant, and overwhelming that we have no chance to see the obvious law in action in us.

When any action is undertaken with ego and egocentric-desires---the 'I' and "I-want" attitudes--- that action leaves its impressions as a VASANA in us, propelling a repetition of the same action. Thus, one drinks with an attitude of "I am enjoying", "I like it", "I want to have it." Then you find him growing in his habit of drinking. An innocent village woman in hospital takes brandy as medicine daily for 6 weeks, and yet, she does not develop that habit---because she was taking it daily only for improving her health and curing her illness.

A criminal mind becomes a professional murderer with each added man-slaughter, while an army officer, though has killed many,



never becomes a murderer. He in battle killed not for his own ego and ego-satisfaction, but he killed in the defence of his country.

Examples can be multiplied. It is a fact that an act in itself cannot have any impression upon us, but selfish-acts, prompted by personal desire-gratifications, do generate VASANA - encrustations.

The third chapter of Geeta very subtly indicates this truth and suggests how best a man can immediately grow in peace and tranquility, by act in a spirit of ego-surrendered, selfless enthusiasm born of dedication to a higher ideal. Just as the rustic poor lady-patient took her 'medicine' dedicated to her quick recovery; just as the army officer shot dead many an enemy, dedicated at the altar of his country, if a man has a higher ideal surrendering to which he can act, no action can bring new VASANAS---nay, the existing VASANAS then explode and get washed away through the flood of their actions-

This secret of VASANA-exhaustion is called in the Hindu-texts as KARMA YOGA. If we fix our vision high, and in a spirit of surrender and dedication act the mind gets purified, and the VASANAS get automatically exhausted. These VASANAS, the store house of our repressions and suppressions, once exploded out into activities, thereafter the bosom becomes calm and the resultant "alert-vigilant-quiet-mind" is the field for intense and inspired meditation.

Such a peaceful mind discovers in itself automatically its meditation-poise. This "alert-mind" is the theatre for all institutional discovery. A new light of clear perception dawns in such a mind--- and the deeper Reality stands vividly revealed. A mind at poise is the sure instrument for material success, the smooth and straight runway for the spiritual take-off.

The path of Action—, called Karma Yoga—, is a highly scientific way-of-life which all of us can easily adopt, when once we have understood its entire implications. The world of objects and beings remaining the same, everyone of us, in whatever condition we may be at present, can learn to slowly grow to unbelievable heights—gathering to ourselves a new stature, undreamt by anyone around us at any time.

When there are Vasanas, there are “thoughts” in the mind and they express at the body level in the world around, as “actions”. If the Vasanas are bad, “thoughts” are ignoble, and our “actions” are criminal. If Vasanas are all totally eliminated, then “thoughts” are no more ; and therefore no more any desire-prompted, anxiety-whipped selfish “actions”. This state-of-Actionlessness—because of a state-of-thoughtlessness---due to the state-of-VASANALESSNESS is defined as the state of Pure Awareness, the Infinite Reality.

This Supreme-State of peace and perfection is indicated in the vedas as the State-of-no-VASANAS, or as the State-of-actionlessness. Early students of Vedanta may misunderstand that “a dull state of impotent actionlessness is the State of Reality.”

Life is ever active and positive. Life is never passive and negative. Dynamic expressions in action is “life”. When all actions have ended, the organism is “dead”, while living, no organism can ever remain, even for a moment, without activity; work without, expresses the life within, in every living organism. All WORK outside and ACTIVITIES of thoughts within one, are stopped only when the organism is dead. To escape work is to escape “life” and run into “death”; it is suicidal.

Face life and its upheavals around you. Be active and tirelessly dynamic. Each exertion undertaken is a shooting spark of “life” from the well of Existence in you. Fearlessly work. With a clear

vision plan and selflessly execute it. Fear not sweat! Hesitate not to face disappointments. Live life, so long as you are alive. Grow through work. Evolve in work. Expand while striving. Make your own life thus rich and sweet. You can. You must.

### **Re-educated Values...Re-adjusted Mind**

We have already found that as long as one has "Vasanas" one can never remain without action even for a moment; nature will prompt us, with compelling force, to act. Therefore, as human beings, in our present state of evaluation we have, it seems, no choice at all between a life-of-inaction. Work we must. The only choice available for us is in choosing "how" to act. We can either act to the detriment of ourselves and for the disaster of all around us-, or we can act to bless ourselves, and for bringing at least a ray of smile on the faces of all others around us in the world.

To the undynamic and the stupid, a life of least activity and maximum revelry would seem most attractive. This wrong tendency at a national level spells ruin, and even causes a total annihilation of that nation. Members of the community must ever be on their toes to act, to work, to strive, and to achieve then alone, can they reach success, productive prosperity, a valid existence and a rewarding progress.

So then, we must now try to understand how best we may work.

In order to drive home the ideal way-of-life, Lord Krishna describes the true worker and the despicable types of hypocrites (Geetha III-6). "He who refuses to work with his limbs, but sits brooding over the sense object of pleasure in his mind, he, the deluded fool, is called a hypocrite." Krishna echoes the conclusions arrived at by the great thinkers of all times. Mental immorality and indulgence brings about more dissipation of our vital energies than intelli-

gent physical immorality and sensuousness. One may claim to be morally good, honest, truthful. But if one is mentally entertaining immoral thoughts, dishonest motives, false pretences, the personality dynamism in such an individual sinks low, and soon, he, who might have been a person marked for success, slowly and steadily sinks into incompetence and failures, all results of his own inner dissipation.

As a contrast, the Lord paints the picture of the intelligent man who lives the life of higher values (Geetha III-7), "But who controlling the senses by the Mind, unattached, employs his organs of action in Karma Yoga, 'service of all, he, O Arjuna indeed. excels."

The sense-organs can be controlled only by the mind. The mind running out through the sense-organs becomes our powers of perception and our inner ideas, VASANAS in us, determine whether to get involved with the perceptions or not. The world of objects have no power over us. In fact, it is our own "fancy for things" that reflects from them as their "powers to tempt us". At a show window the women's wear cannot tempt a man, nor will a woman be tempted by a shirt or a tie. Temptation for an object is only our reaction to it.

A man who has thus re-educated his values, orders his sense activities by his re-adjusted mind, comes to live a calm life, a master of the outer world, and is no more tossed about by the fluctuating environments. Such a man must, thereafter, employ his organs-of-action to work with dedication for the service of the world around him.

He must work in the world with a mind 'unattached' (asaktah). This word is often used in the Bhagavad Geeta, and unless we understand its full import we are apt to misunderstand the entire philosophy of the Geeta. We all have attachment to many things in life; "I am attached to my mother, wife, children, work, property". What do we mean by "attached to the wife"? What is attachment?

Certainly it is not physical—you and your wife are not physically grafted to each other. When we say we are attached to our dog we only mean our mental attachment. Whenever I have a strong feeling of “want” for any being or thing, there is attachment. The intensity of attachment is always directly proportional to the intensity of demand “want”... Here there are two factors, “I” the ego, and “want” the desire to possess and enjoy. Thus, ego and ego-centric desires together constitute “attachment”.

Therefore, when Krishna says that a man of self-control who has tamed his sense-organs through his mind, serves the world “unattached”—it means that he serves the world “without ego and ego-centric desires and lusts”. Such an individual excels—because for him the work-field serves as a theatre for the exhaustion of his existing VASANAS, without creating any new ones.

The ego and ego-centric desires in us generate VASANAS and when actions are undertaken without “attachment”—meaning, without ego and ego-centric desires--- the existing VASANAS get exhausted and no new VASANAS are created. This purgation of VASANAS brings peace and calmness into the bosom. A peaceful mind is not only more creative, and irresistible in the material world of success, but it is again the vehicle to reach us into an ampler world of fuller awareness—of a larger State-of-Consciousness.

### **The Spark Behind the Mind**

The Vasanas are very powerful. Even though we have studied the greatest books (sastras), we will not be able to express the Perfection that we know ourselves to be. It is always sullied by the stink of our VASANAS. As a result, the identification with the mind and intellect will continue and the attitudes of doership (I-do—mentality), and enjoyership (I-enjoy-attitude) will maintain themselves in our bosom. Identification with the mind will give rise to the sense of “enjoyership” and with the intellect to a sense of

“doership”. These two put together constitute the ego, (JEEVA), the Perceiver-feeler-thinker-entity, the individuality. This vanity of agency and enjoyer-ship is the essence of the EGO. The ego is thus the final manifestation of the subtle and powerful VASANAS in each personality.

The self getting reflected in the intellect, the body and the senses is the ego which is the victim of the world of objects, feelings and ideas. Ego rises when the Pure Self, is not recognised and this deep seated ignorance in man not only veils his divine nature for himself, but also projects on the Reality a positive misconception. The “ego-centric-idea”, that he is conditioned by his own body, mind and intellect is the true seed of delusory attachments. To re-discover ourselves to be really something higher than our own ego is to end all the sorrows that have come to us through our false identifications.

Thus, the Eternal Spirit in man asserting its false relationship with his body comes to feel bound by a thousand relationship with the world of things and beings. The same Perfect-Life-Principle, playing on the field of the mind comes to experience the imperfections of the emotional world as its own. Again, the Divine-Spark-of-Life, assuming as it often does, a false identity with the intellect, comes to sob and suffer for its hopes and desires, its ambitions and ideologies, which are the characteristic pre-occupation of the intellect.

If only man is fully aware of his all-Perfect, Omnipotent, Omniscient nature! But he is ignorant of his real spiritual identity and because of this IGNORANCE, he feels himself imperfect, and the revolt against this sense of imperfection manifests itself as DESIRES in the mental zone.

It is well-known that mere physical body will not move, grow or act unless the Life-Principle presides over it. A dead body can no more smile, eat or walk, think or feel.

When once life has flown out, the body falls down and, in a short time starts decomposing into the very elements from which it has come. This Life-Centre in each one of us is the sacred spot from which all activities emanate. You are now reading these words, mentally analysing them and intellectually understanding the same. None of these actions would have been possible if the "Life" is not vitalising the body, mind and intellect.

This Divine Spark of Life, the spiritual centre is called the **ATMAN** or **SELF** in Vedanta, and is represented in the diagram as "OM".

The force that drives the mind to whip and herd the sense-organs (Body) into the cess-pool of sense-objects (activity) is the intellect, and its various "schemes of happiness" called **DESIRES**. Again these desires gurgling up in the intellect, promising joy for the entire personality, are themselves the manifestations of the Ultimate source of all conditionings, the motive urges, deep in the "unconscious" in man, called **VASANAS**. This level of our personality is called by the Rishis as the "**CAUSAL BODY**", because it is the final determining factor that orders the type of mind and intellect, called the "**SUBTLE BODY**" and all the behaviour at the physical level, the "**GROSS BODY**" (see fig. 'C').

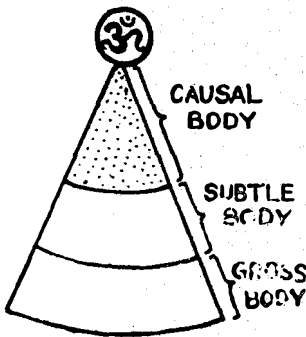


Fig C

The "causal" level of our personality—the unconscious depth layer of our mind—is indicated in the Upanishadic discussions as "Nescience" or Ignorance (**Avidya**). The "ignorance" of the spiritual essence, and its infinite glory and perfection in us is the "cause" for our sense of restlessness, loneliness, fear, etc., and therefore, the intellect "desires" for, the mind "agitates" with, and the sense-organs "indulge" in the world of sense-objects.

The Gross Body contains the five organs-of-perception (the eyes, the ears, the nose, the tongue, and the skin) and the five organs-of-action (the hands, the legs, speech, genital-organ, and the organ-of-evacuation). It is the medium through which the individual contacts the outer world of objects and experiences his joys and sorrows.

The Subtle Body is made up of the mental and the intellectual sheaths which respectively contain emotions and feelings of the mind and ideas and ideals of the intellect. All these are mere thoughts. The subtle body, is therefore, constituted of thoughts.

### **Urges...Their Control**

In our day-to-day experience in life, many a time we do not view things in their right perspective. This is normally due to some preconceived notions which we entertain regarding things and beings around us. It is the predicament of man that his vision of the world around him is dictated by his personal bias of the moment.

The equipment of understanding, the intellect, always tries to apprehend the things of the world in sympathy with its own existing Vasanas, the "Ultimate propensities." If I dislike you intensely, then even if I see you performing a good deed, I label your actions as vile and vicious. When you are my enemy, the "enemy idea" will be in my mind whenever I see you doing anything. Even if your work be most selfless and highly dedicated, I will interpret it only in the light of my VASANAS.

Thus, when our mind is prepared to study the science of Vedanta (SASTRAS) we will invariably miss their subtle depth-meaning. The great statements will get distorted in us to yield to us an understanding which will readily cater to all our existing urges. These



urges will not allow us to understand things as they should be understood. A polluted mind renders us incapable of knowing things as they really are.

The total urges in our bosom can be broadly classified under three catagories. They are: "the urges social"(loka-vasana) "the urges physical" (deha-vasana), and "the urge to know" (sastra-vasana). These are the three tragic shackles upon the human personality.

At this moment we all, as members of society, are fully engaged in the standard way of doing things, the standard methods everywhere adopted by others according to the fashion of the times; this is termed as "Immitating the world"(Loka-anu-Varthanam). Since we live as we are living, we are what we are. If we want to heave our life into a larger plane, we will have to change our ways of living.

A girl after marriage suddenly becomes more responsible and her old ways of life undergo a total change. A boy becomes a middle aged man and then an old man, and at each stage, the old ways of life change yielding place to the new. So too, if you want to gain a hold on the spiritual path...change. Without changing the old, the new dimension of life and living cannot be achieved.

You have to give up imitating the false values of others around you. Stop living blindly a stamped-blueprint of life, supplied by the fashions of the times, or by the sensuous men who seek their fulfillment in a pithless life of mere sense-indulgences. Just living the routine life of unintelligent imitation of others in society is the surest way to plunge into a passionate life of sensuality. For ordering a spiritual life-style and to pursue the nobler purposes, a most intelligently re-planned way of life is to be followed. If you want to take up sincere SADHANA, you will have to redirect your

life's flow. Hence the first thing to be renounced is the "blind following of the patterns of the time (LOKA-ANU-VARTHANAM).

Till now, we lived a life of lusts and greeds (DEHA-ANU-VARTHANAM) obeying implicitly the impulses of the flesh. Till now we have been slaves to the physical body. Feeding it, looking after it, fattening it, taking it to hospital when ill, when healthy, squandering its vitality in sensual living—thus we lived ever at its service. This will have to be given up. Renounce living in the flesh as the flesh.

The next thing to conquer is the "blind following of the scriptures' without understanding their deeper implications" (SASTRA-ANU-VARTHANAM).

But we cannot do away with the shortcoming in our personality without the world, the body and Scriptures. So, make use of the world. Be of healthy body. Make intelligent use of the greatest books, instead of following them blindly.

To put an end to this blind way of living, catering to the urges, we must cultivate sense-control. In every religion, the prophets and seers and men of wisdom are all unanimous in proclaiming the need for sense-control in the seeker. And every generation must have felt this curb as an infringement upon their freedom and liberty!!

We are tempted to argue that if nature has given us these urges why should we curb them? Why not indulge in them? When was there a time in the world, when there was no indulgence? The only difference is, that in the past it was all hush-hush, while today, our youth has learned to indulge in the open. Such arguments are raised by the weak and the cowardly who feel that the urges are overpoweringly strong in them and they dare not challenge their uprising.

True. These urges were always with us. Nature gave them to us. But to conquer and rise above them is to advance to the next stage

of evolution. The fishes were (and are) swimming in water but the evolver-fish decided to adventure forth and try to come out of the waters. It became an amphibian, and in its further evolutionary stages, the bird and the mammal. This is the story of evolution. If your arguments be true, the adventurous progenitor of us all, that heroic fish, must have been a fool. No. Such arguments, to be heard and seriously considered, must have more pith and greater depth.

Self-control is not practiced to kill the individuality in us, but to add to its tempo in performance, to its daring in vision, and to its brilliance in achievement. The energies dissipated through the senses are conserved in the man of self-control and are channelised into creative fields of nobler undertakings. His memory and judgment improves, his powers of willing and deciding are expanded and his dynamism in the field of activity is heightened.

It is easy to exhort, from a grand pulpit, to mankind at large, "Oh Man! Control your senses." This is what all religions scream, all scriptures roar, all priests whisper, all parents and elders blabber. A moral value, an ethical virtue can be appreciated, but how can we bring it into the very texture of our day-to-day living? If this technique is not clearly spelt out, moral preaching can become but a huge bluff, a grand lie, a stupendous falsehood.

Krishna advises us (Bhagavad Geeta II-6) that, "having controlled them all (senses), remain steadily focussed on Me as the Supreme." This then, is the secret. We must withdraw, with our entire will, the outgoing mind, but thereafter the mind should be earnestly engaged in the inspiring contemplation upon something creative and higher. Turn your mind to your goal—no matter if it be spiritual or material. Give the mind a fresh field of ennobling ideals to function and exhaust its energies.

Constant awareness of the Divine Self within, the Seat of Consciousness, is the secret of holding the mind away from its roaming and its suicidal dash into the fields of sense-dissipations. The energies so wasted are now conserved and such a super-dynamic mind is that which achieves spectacular successes. The brilliant and the genius are made in YOGA—they are not mere accidents in life.

### **Attachment—Our Tragedy**

Lord Krishna in Bhagavad Geeta has made a strong case for the need for self control in man, and has even given a technique to those who are seekers, and now he indicates how a man falls and decays when he has no self control. The ladder-of-fall is indicated in verses 62 & 63, Chapter II of Geeta. Even modern psychologists must nod their heads in agreement when the verses are fully understood.

“From continuous ‘thinking’ of objects, ‘attachment’ to them is formed. From ‘attachment’ arises ‘longing’ and from ‘longing’, ‘anger’ from ‘anger’ comes ‘delusion’ and from ‘delusion’, ‘loss-of-memory’. From loss of memory comes ‘ruin of discrimination’ and from ‘ruin of discrimination’ he ‘perishes’.”

A master psychologist cannot even now, improve upon this biographical pattern of fall in a man, who has no control over his own thinking equipments.

Thoughts have a knack of constantly repeating themselves in the mind from where they have stemmed forth. A sensuous thought running out to embrace an object, soon multiplies itself, and the thin rivulet of “similar thoughts” runs through the mind—which is indicated here as DHYAN, “Continuous thoughts of the same species” (Sajaateeya Vrithi Pravaaha).

When the thought-flow towards a given object or being, becomes continuous, it becomes “attachment” (Sanga). All our attachments

to the world are forged with our own continuous thoughts. When this "attachment" increases, in its force of flow, it begets the feeling of "longing" (or desire) to possess the object of attachment.

This desire (longing) for objects is common in all hearts and as desirable objects are few, and the desires are many, it is but certain that 99% of them must get disappointed. Only one can get the object desired; many cannot.

Desire (Kama), which feeds attachments (sanga), which again is nothing but thoughts, will flow towards objects of enjoyment (dhyana). When that desire is thwarted, the very desire-thoughts, so disappointed and frustrated, putrefies to give out the foul stink of anger (krodah).

This "anger" gathers in dark chunks which roll themselves into a dreary shroud and the reason clouded thus enters into a state of sheer "delusion" (moha), meaning, seeing things that are not; hearing things which have no existence. When you get really angry with me, you start seeing me as a horned devil, morally abhorant, ethically fallen, devilishly plotting your destruction. The angry man has his own hallucinations and self-deluding dreams; he cannot see things as they are. In his upset mind, his perceptions become false, his estimates vague, his judgements wrong, and naturally his actions wild and uncontrolled.

From this delusion of mind (moha) froths up loss-of-memory (smrithi bramsah). We may carefully study this term as used in Hindu Psychology. Every experience subjective and objective leaves its record in us as memories. The total-memory of our direct and indirect experiences together becomes our present wisdom. One is a great doctor, a mighty scientist, a brilliant scholar, but all these are but memories of the individuals.

Thus "memory" here means "knowledge and wisdom the individual has gained from his direct and indirect experiences in life."

When we get really angry, thereafter our actions are not guided by our knowledge. Even against our own father or teacher we would readily lift our hand. Wisdom, the total accumulated experiences in us, preserved as "memories" gets lost (smriti bramsah).

When the wisdom is lost, with the "loss-of-memory(smriti-bramsah)" the individual's power-of-discrimination (buddhi) also gets lost. Intellect is the instrument by which rational beings discriminate, right from wrong, good from bad. This discrimination is possible only with reference to the wisdom we have already gained and stored away in us. For example, we discriminate and judge a cup of coffee as good or bad, only with reference to an ideal cup of coffee that we had experienced before and preserved in us as a memory. Only with reference to that past memory, can we judge the present experience. When there is a "loss-of-memory", the standard of reference is lost, and so the function of discrimination called "buddhi" is also lost.

Man is great only because of his faculty of discrimination. In all other matters he is just an animal. His superiority over the animals is because of his discriminative power, his "buddhi". When this is not functioning such a man is fallen low; "he perishes" (Pranashyanti). For, a man minus his intellect is worse than an animal. An animal can survive; it has physical resistance, and mental impulses to guide it. The poor man has nothing in him for survival if he has not the intellect to guide him, to fulfill his dreams and to attain his visions.

Thus, what started as a simple stream of idle sensuous thoughts (dhyān), become "attachments" (saṅgaḥ) to the object. This attachment grew to be "desire" (kāma), which when thwarted

became "anger" (krodhah). This "anger" mounts up to bring "delusions" (moha), which destroys all "memory" (smriti-bhramsah). This knocks out from us our wisdom and makes us incompetent to discriminate. When the rare "power of discrimination" is lost (buddhi-nasa), man has lost everything-- he perishes (Pranashyanti).

Remember, the fall down the ladder of devolution to utter disaster is caused by a slip in self-control. When wrong thoughts were buzzing through us we were not alert enough to control their traffic. They slowly broadened out into an irresistible flood, sweeping life's entire beauty and strength, meaning and purpose in its mighty rush to devastation. Self-control is the secret by which a young man can avoid such a suicidal annihilation of his entire future and life's glory.

### **The Real and the Un-real**

It has been logically concluded in our scriptures that a man's mind will constantly hover around and land on objects only when it is convinced that there are three desirable qualities in them. They are: a sense of reality (satyattwam) of the objects; a belief in their permanency (nityattwam); and a faith that they contain potentialities for satisfying our craving for joy (samachitattwam). When we understand that the objects perceived through the senses are all, in fact, unreal (asat), ephemeral (anitya) and that they have no real capacity to give us joy, but are riddled with sorrow as they are, our minds will not pant after them.

In vedantic literature, the Real and the Un-real are very scientifically distinguished. These two categories are not considered as indefinable in our ancient scriptures, though they do not declare these to be definables. The Rishis have clearly indicated what constitutes the "Real" and what are the features of the "unreal".

That which was not in the past and which will not be in the future, but, that which seemingly exists only in the present is called the "UN-REAL".

Naturally, the "real" is that which defies all change and remains the same in all periods of time: the past, present and future. Thus, in an ordinary example, when one misunderstands a post in the dark to be a ghost, the ghost-vision is considered **unreal** as compared to the post; because the hallucination cannot be permanent and it does not remain after the re-discovery of the post. Similarly, on waking up from our dream we do not get anxious to provide for our dream-children; because, as soon as we wake up we realise that the dream was **unreal**. By inference therefore, the "REAL" is that which exists at all times the same: in the past, present and future. The post is relatively **real**, it was, it is and it will be; the ghost-vision was **unreal** as it was not, will not be after recognising the post, but is apparently "seen" now in the present.

The life in our matter-envelopments, we know, is finite, in as much as, every little experience at all the three levels of our existence among the **objects**, with our **emotions**, and in the company of our **ideas**—is finite. The body changes, every moment, the mind evolves and the intellect grows. All changes, evolutionary movements and growths, are indicated by a constant-death of their previous state, in order that the thing concerned may change, evolve and grow. Body, mind, and intellect are ever changing in us, and all of them, therefore, according to our definition, cannot be "Real".

But is there a "Real" entity behind it all? In order that, change may take place, no doubt, a changeless substratum is necessary. For the waters of the river to flow, a motionless riverbed must exist. Similarly, in order to hold together millions of experiences at the levels of our body, mind and intellect, and to give us the experience



of an integrated whole—which we call life—we must necessarily have some substratum, changeless and “Real”.

Something in us remains, as it were, unchanging all through our changes, holding the vivid experiences as a thread holds the flowers in a garland. On closer analysis, it becomes clear that it can be nothing other than the Self in us, the Pure Awareness. Experiences that have come under one’s awareness, do not constitute any vital aspect of one’s own Self; life is the sum total of experiences awared by the touch of the illuminating Consciousness. In childhood I was conscious of my childhood-life; in my youth I am now conscious of my youthful-life, and in my old age I shall be conscious of my old-age experiences. The Consciousness remaining the same, endless experiences came under it, got illuminated and died away. This awareness by which I become conscious of things in life—because of which I am considered as alive, but for which I would not have an existence in this given embodiment—that Spiritual Entity, Eternal and All-pervading, Unborn and Undying, the One Changeless Factor is the Infinite in me. And this Atman is the “Real”.

In life, it has been always observed that to solve a problem is to rise above it. The problem of scarcity is never solved unless plenty has replaced it; poverty is not cured unless plenty has replaced it; weakness is not cured unless the patient gets himself established in strength. Similarly, the problems of our weakness in life arising out of our unintelligent attachment with our body cannot be ended unless we come to control the body with our mental stature. So also, mind cannot be controlled unless we plan and execute our strategies from the intellect. The limitations experienced in and through the body, mind and intellect can be mastered only if we could discover and establish our identity with the spiritual personality—the “Real” in us.

With this idea in mind, when we enter religion to study its techniques, rather than to quarrel over the individual belief or peculiarities in ritualism, we shall find that all the methods prescribed by all the religions of the world indicate one or the other of the techniques for rehabilitating the mind and intellect of the seekers. The more we study, the more we shall become convinced that without a complete training in this Science of Religion, it is almost dangerous for man to face life.

### **An Experience Dissected**

The subjective thinkers, the Rishis found in the course of their observations, that when a subject (man) comes across an object and earns for itself an experience, the experiencer, though he be physically one, the various subtle aspects of his reaction to the object makes him a composite structure of four different personalities—the physical the psychological (mental), the intellectual and the spiritual. They are so subtle and at the moment of experiencing, they all work so quickly that ordinarily the superficial observer fails to recognise the fine distinctions in this simultaneous action.

The laborious experiments and exhaustive reports of the Scriptural masters crystalise for us the clear theory that when a subject comes in contact with an object, it does so, not as an integrated whole, but with four distinct mouths as it were; from four different layers in himself, four differently constituted entities, each having its own demands and values, rise up at the challenge of every situation created by any object of being and thirst at once to experience it.

Supposing a cake is offered by your neighbour as a casual present to you, the physical man in you, at once jumps up to experience it, the eyes registering its shape, the nose its smell, the skin its touch,—and perhaps the tongue as a result even starts watering. The mental man in you also rushes forth to experience it, but it

decides that it can enjoy the cake better after a couple of hours, since it is not very hungry. Nor is this all. The intellectual faculty in you, may also rise up to evaluate the situation, and may be, it remembers the warning of the doctor that cake is bad for the body. Further, the sense of the Divine, the concept of Truth in you, may create a hesitation in accepting the cake from the neighbour and putting yourself under an acquaintance's obligation.

Thus at every moment, in each of our experiences, four different processes as it were, protrude from us to suck at the situation and earn a synthetic profit of the experience. When the four different powers, behaving as unacquainted strangers from different realms, each entertaining different values of life, come together to enjoy any object or situation, invariably, that which brings satisfaction to one, conveys but varying degrees of dissatisfaction to all the other three. And consequently, no situation has yet been discovered by an ordinary mortal in which he can seek and hope to discover a complete satisfaction for all the four in him.

In this scheme of existence, in this confusion of personalities within ourselves, in the tragic chaos within, all attempts of man to gain peace, tranquility and happiness, all his endless ambitions to gain joy and perfection, every hope of his to live in smiles and cheers should necessarily get blasted. He gets pushed into a chasm of despair, despondency, dejection and disquiet. In short, in inner chaos of the personalities in him is the unseen spring of all the sorrows, in their aggregate known by the familiar-term, "the stress & strain of modern living" (Samsar).

The Rishis of yore, not only discovered that four different entities together constitute the experiencer, but also found that every man comes to make a ready sacrifice of the grosser in preference to the subtler in him.

This can be illustrated by a simple example. If you are required to make a physical sacrifice for the sake of one who is an acquaintance, you will be loathe to make that sacrifice. But if there be a boil or an ulcer on any of your limbs which causes you unbearable pain, you would not hesitate to rush to a doctor and on his advice sacrifice that limb through an amputation, if need be. When you come to the realm of the intellect, you will find that for the sake of your intellectual satisfaction, you may be ready to sacrifice even the body. Of such stuff were the martyrs of history made. Political history has shown that when man is intellectually fired by some convincing ideas he is prepared to suffer any amount of physical and mental sufferings in order to achieve the objective.

Thus, psychological satisfaction is richer than physical gratifications; the subtler the personality, the greater is the satisfaction that is derived by the individual and while identifying with the subtler in us, we readily get ourselves transcended from the world of the grosser and its joys and sorrows. If this is a scientific fact, then is there any method by which all of us can identify ourselves with the subtlest in us and try to live in the world continuously in that state?

## CHAPTER VI

### Contemplation—Self-enquiry

Ours is an age of Science, wherein we are trained to live in and think with a spirit of enquiry. The modern scientists, by their wondrous discoveries in the world outside, have contributed much to herald in the New-Age of Enquiry. Our congratulations to them for their achievements.

But the scientists and the thinkers of the present generation have another great role to play. They must deliver their brethern from the Age of Enquiry into an Era of Contemplation. Otherwise, they will be choking the intellectual evaluation not only of themselves, but also of their generation.

Their enquiry and research have so far been in the outer world, and now shift they must, their field of enquiry from the world of the "object" to the "subject," the enquirer himself.

The enquiry into the "subject" cannot be done in any laboratory. Subjective enquiry should be pursued in one's own within. And, therefore, it is an enquiry with a difference—an enquiry which we choose to call as "Contemplation."

The world that the scientist observes and tries to understand is totally absent for him if the scientist, the 'observer', is not there. In the wake of the observer, the world observed by him, comes into being for him. When the scientist goes to sleep, the observer in him is put out, and, therefore, he has no experience of the world. When he wakes up, along with him his world also comes to exist for his experience.

So our ancient Rishis and Acharyas, the great men of contemplation, arrived at this conclusion that in any given experience, the experiencer, the subject, is the counterpart of the experienced, the object. They did not stop with that. They proceeded further to find out the nature of the experiencer, and the mechanism by which he gains his experiences.

Through a systematic subjective enquiry they arrived at some staggering truths. Man, the experiencer, is the subject that gains experiences of the world outside through his instruments of experience namely his body, mind and intellect. All experiences, that a man gains in his life-time are either through body, or through his mind, or through his intellect.

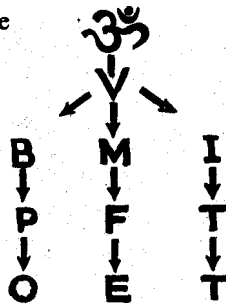
Through his body with its five sense-organs, man gains the various experiences; form through the eyes, sound through the ears, smell through the nose, taste through the tongue and touch through the skin. The form, the sound, the smell, the taste and the touch, constituting the world of objects, is experienced by man through his body.

The same man, the subject, gains experiences of the world of feelings and emotions through his mind; he entertains his ideas and ideals through his intellect.

ॐ The Divine Principle  
V Vasanas

B Body  
M Mind  
I Intellect

(The equipments  
through which  
vasanas operate)



P Perceiver  
F Feeler  
T Thinker

(The individual  
personality or Ego)

O Objects  
E Emotions  
T Thoughts

(The total world  
of experience)

Thus, everyone while living, gains experiences of three different worlds through three different equipments; through the body, the world-of-objects; through the mind, the world-of-feeling; through the intellect, the world-of-ideas.

Man, the subject, can be therefore, neither the body, nor the mind, nor the intellect; they are his instruments of experiences. He seems to be a different factor altogether from all these three instruments of experience—of course, having a very intimate relationship with them.

The individual who observes through a telescope surely is not the object observed, nor is he the telescope with which he observes; the telescope is only an instrument of observation; the observer is different from the instrument of observation and the object observed.

If a man experiences through his body, the world-of-objects, he should be different from his body. If he experiences, through his mind, the world-of-feelings, he, the experiencer, cannot be the mind; he must be different from the mind. Again, when he gains experiences of the world-of-ideas through the intellect, he will never be himself, the intellect; he must be different from his intellect.

The subject IDENTIFIED with the intellect, experiences the world-of-ideas; he, when IDENTIFIED with the mind, experiences the world-of-feelings; IDENTIFIED with the body, he again comes to experience the world-of-objects. But, he, the subject, is himself neither the field-of-experiences, nor the instruments-of-experiences. He must be totally different from both of them.

That principle, by whose mere presence, the intellect thinks, the mind feels and the body perceives, is the Subject, the Substratum for all the experiences of the body, the mind and the intellect.

Body, mind and intellect, being what they are, inert and insentient, they have by themselves no intelligence to gather independently their vivid experiences. A dead body has no capacity to perceive, nor does its heart express its charity or love, nor does its brain entertain any thought.

The filament in an electric bulb has no incandescence of its own to illumine; but when electricity flows through it... there, it gains a glow and lustre of its own to bathe the surroundings with its brilliant light. No engine has any capacity of its own to move; but when energy comes to pass through the equipment, it gains the power to function. So, too the living equipments—like the body, the mind and the intellect—express life and sentiency only when they are in association with the principle that is the very Subject in the individual.

This Principle that lends its light to every being is the Divine-Principle, the Atman, the Self, according to Vedanta. The principle with which I gain my experiences, you gain your experiences, and he gains his experiences, is one and the same, just as the electrical energy running through the various equipments and so expressing differently, is the one and the same everywhere, at all times. The heater, the bulb, the frigidaire—all these are different equipments no doubt; but they are blessed to express themselves severally by only one vitality—the Electricity.

Running through the varied objects of this Universe, this Divine Principle holds them all together as a string that holds flowers of different shapes and colours to form one beautiful garland. The plant, the animal, the man—all these are enlivened by that One Principle, enabling all of them to gain their own experiences.

Call this Principle as Ishwara, the Father in Heaven, Khuda, Buddha or by any other name as you will, it matters little; for they all indicate the same Almighty Factor, the same Divine Principle.



Heat and cold are the perceptions of the body; happiness and sorrow are the feelings of the mind; beauty and ugliness are the conceptual judgment of the intellect. But when I am with the Subject that lends light to all these equipments, I am not tainted by any of these experiences gained by them. Rooted in the Subject, I must come to experience the Divinity, everywhere present, at all times, One-Without-A-Second.

Beholding the presence of that Divinity everywhere at all times, such men live in love, move in compassion, breath service. It is such men that shine out, conquering time and space, in the horizon of culture and civilisation, religion and philosophy, spirituality and mysticism. In them the process of evolution and the aspirations of the human intellect are fulfilled.

### **Manhood to Godhood**

Religion promises no magical changes in the nature of the sense-objects or in the pattern of their arrangements under various circumstances. The world will remain the same and the nature of circumstances will continue to function according to the Eternal Law. Religion enables the faithful only to face life with a greater liveliness that lends a psychological balance and a spiritual poise to the individual.

The external world-of-objects remains the same, only the experiences provided by it are different in the different individuals. Also the same object can give different experiences to the same mind on different occasions. But the common factor in all experience is that we must have our minds reacting with the world-of-objects.

We find that the world-of-objects remain, function, and play their follies according to a law over which we have absolutely no control. But objects must come in contact with our mind in order to produce the reaction, which alone is the seed of our experience.

So then, if we can control, train, and culture our minds, in a way that they can only react positively to all sets of objects and under all sets of circumstances, then our reactions would all be positive. Happiness and peace are his, who has thus trained his mind to react "positively" to the world outside. The outer world remaining the same, in this very world of imperfections and sorrows, we shall have an unbroken experience of sweet solace and full contentment. We shall gain in ourselves a capacity to remain also and in a safe island within and watch the fierce storms of passions that madly blast about us. We shall learn to witness in a glorious sense of inner freedom and detachment the very tears and sobs in us, and if we be but true followers of religion, we can gain through its practices a mental equipment which can keep a steady poise and balance under all circumstances.

The paths advocated by all Religions are the same—renounce the false ego and its subsequent mad rush. The sorrows and sighs belong to the ego-phantom. Surrender it at the Lord's feet in love. Sublimate the ego in constant VICHAR. In your discrimination of the real and unreal, the false ego-dream ends. Divinise the ego through an inner revolution brought about by the ending of all the negativities in your character and by surcharging yourself with the dynamic positive values of a true divine life.

Religion claims that our real nature is pure Knowledge and pure Bliss. But the sense of ego has created in us the grievous misunderstanding that we are the ego-entities. Whether we like it or not, through a slow process of evolution, we are every hour creeping towards this goal of self-realisation. Life's experiences are wearing us down in a slow mill of sorrow only to make us sit up and realise the foolish delusion in which we have come to suffer.

Wake up! 'Arise! stop not till the goal is reached! This in short is the fundamental cry of all religions.

There are two distinct personalities in us; the God and the Man. Detach yourselves from manhood, you regain Godhood. This is the theory of Vedanta. Each of you now please ask the question to yourself: Who is this? or what constitutes this ego-sense in me? Is not the I-personality in each of us nothing but the memories of certain facts of life lived in the past such as, I am the son of so and so, educated, lived, loved, hated, taught, etc., etc. In short, I am the sum total of all the retained memories of all the vivid experiences I have had in the past. The I-concept includes also my hopes for the future.

Pursuing our enquiry further, we shall, on analysis of the memory bits and hope flakes, discover that they have only a reality with reference either to the dead past, or to the unborn future. That means the ego in me has no existence in the present moment; it thrives in the burial ground of the dead-hours, and in the womb-of-unborn time.

Without reference to these two, the dead past and the unborn future, if we live vitally and dynamically, the present moments in themselves, we have achieved the annihilation of the ego.

We shall now analyse one or the two paths of YOGA and examine how they succeed in bringing about this annihilation of the ego. "Act without any expectations of the "fruits" of action and your achievements shall be supreme" is the injunction of the Geeta.

Let us examine this theory in application and see if it can be practical. Suppose we have an agent who has an appointment with an industrial magnate, to strike a business for lakhs of rupees, and whereby he stands to gain a substantial commission. If the day before the appointment, the poor agent, allows himself to be hypnotised by his own expectations, if he dreams of the amounts he would be getting, the way in which he would spend the income in

purchasing a house, in marrying the girl of his choice, in living happily etc., he would be indeed a great loser. For, on the appointed day at the appointed hour, when the agent enters the office room of business magnate, his mental faculties—alertness, cheerfulness, clarity and poise—which are so essential in the make-up of a successful agent, would all be totally dried up in him. He has by then imagined himself to be already living in his house with his new wife, etc., acquired from the income of his transaction. The responsibility of maintaining and protecting this hope for the “fruit”, shackles him in such strong bondages of “fears” that he trembles at the thought of not realising them through a possible fall out with the capitalist. Nerves shattered, pale and trembling he enters the room, carrying a storm within him, and in his anxiety he forgets half the points he had to emphasise, fails to canvass convincingly, with the result that the deal is lost.

On the other hand, another agent under the same circumstances proves successful, for he is intelligent enough to reject the anxieties for the “fruits” and not to indulge in futile dreams over them, and acts with ease and poise. He is jovial and almost cheeky with the business magnate who is attracted and charmed by the young man’s dash and smartness. The bargain is struck with hearty hand shakes and pleasant smiles.

If renunciation of attachment to “fruits” is a guarantee for sure success in the market place bargainings, how much more so it must be in all the nobler and greater fields of man’s social and national activities? Rejecting the “fruits”, act. Let us not waste our faculties and potentialities in worrying over the unborn future. “Act; act in the living present,” urges the poet.

But this is not so readily possible unless we have a strong faith in the understanding that the Lord is the real conductor and accomplisher. We are actors in His drama. We are His servants executing

His will in the fulfillment of His plans. "The fruits" are His and ours is only the action. And the more we get tuned with Him, the more shall our actions be in line with His will; and thereby we shall be fulfilling His plans more effectively.

All yogas aim at the extinction of the ego-sense in the Yogin. When the sense of Jiva-hood ends, the sense of God-hood begins. Re-cognise! Re-see!! Let us come to remember our Real Nature. Let us stop dreaming with such ideas as "I am poor", "I am mortal" "I am rich," "I am wise", "I am a samsarin", etc.

The one way to end the shadow in front of us, is to turn our gaze towards the Light within. If we cannot all of a sudden do this turn-about, let us then do the easier act of self-surrender. The taller we are the longer shall be our shadow. Bent double, the shadow gets halved. Sit down, the shadow is still smaller. Fall flat at His Feet in love and surrender, and the shadow is no more. End the shadow in us, this ego, by surrendering unto Him, the ATMAN, the Self in us. Detach the false ego from the True Self, Detach the mind from memories and hopes. Let us cleanse our bosoms of all desires. Desirelessness is the State of Perfection. Egolessness is the State of Godhood. Attain this Supreme Goal of Life through knowledge and right living.

### **We and the Self-Relationship**

To an ordinary man, his body is himself. His identification with the body is deep and strong. He lives for the body, strives for the body, and knows no other mission in life than seeking sensuous enjoyments. For one who exists in such a low level of existence, the only relationship with the Absolute must be one of SEPARATIVENESS and SLAVERY.

There is yet another class of men who have slightly grown up and have come to recognise that they are not only the bodies but

also creatures endowed with mind and intellect. Such men have psychological personalities in them. To them, Man is not a perishable ineffectual worm but a sacred creature possessing almost godly powers evident in the manifestations of mind and intellect. They review the achievements of science and poetry. They recognise the thinkers and discoverers. They take into account the total victory. Man has so far gained over the mighty Nature. They come to the conclusion that Man is a thinking creature, who has a glory and might, which is not much inferior to God. Thus, to men of this degree of development, their relationship with the Absolute is that they are a **PART OF THE WHOLE**.

Based on the above concept of the two classes of men, we have in our philosophy two views-of-life, two approaches to Truth; the **DUALISM** of Sri Madhvacharya and the **QUALIFIED MONISM** of Sri Ramanuja. The former concludes that the Lord and his Devotee would ever remain as two distinct entities and the relationship of the Devotee to the Lord is one of complete surrender in love and reverence. The Supreme Goal of Man is in reaching His feet and eternally to remaining there, ever in His **SEVA**. The latter, however, argues in a different line and arrives at the conclusion that "the Devotee is a part of the whole, the Lord."

It is only in the daring declarations of the perfect philosophy, the philosophy that discusses the vital and final experience of man in the realms of the spiritual, Vedanta, that we find an unequivocally emphatic declaration that Man in essence is God. To a student of **DUALISM** and **QUALIFIED MONISM** this may appear fantastic, for, the former views Truth with reference to his body, while the latter views Truth with reference to his psychological personality.

The perfect student of vedanta has reached the Master after discovering in his discrimination that neither his body nor his

psychological personality can be sufficiently sacred and divine as to satisfy him. He has come to feel that some power subtler than the mind and the intellect is playing hide-and-seek within him, and that is really the dynamic Life-Centre, which vitalises the outer coatings of matter that come to envelop and hide it. The GURU endorses the disciple's vague and accidental conclusions. The vedantic seer provides the disciple with arguments and convictions and leads him to the Seat of Life, the Self, that lies within the seeker himself. When the disciple comes to understand the depth and significance of the Guru's mystical words and comes vitally and intensely to have a first-hand experience of the Great Grand Truth that he is "THAT", he gains perfect knowledge.

The three kinds of our relationships with Truth have been beautifully commented upon in RAMAYANA when Hanuman, the greatest devotee of Sri Ramachandra, explains his relationship with Sri Ramachandra.

Hanuman says, "O Lord, at moments when I am steeped in my body-consciousness, I am *THY SLAVE*; when I identify myself with my mind and intellect, (i. e. as a JIVA) *I AM A PART OF THEE* and when I am in my SWARUPA, that is as the spirit, *I AM THYSELF*." Thus, our relationship with the Absolute can be explained in three different ways according to our state of self consciousness. There are moments when even the greatest Seer is conscious of the sorrows of physical pains and even of the inclemencies of weather. At such moments even a JNANI falls prostrate at His feet and mentally seeks the mercy of the Lord. There are moments when he is conscious of some inner mental agitations or irresistible poetic outburst, when he recognises within himself, a might and a power, almost a part of the Lord. It is only in those rare moments of bliss and peace in Samadhi, when he has completely retired from the false outer covering of matter to the

Subtlest of the subtle spirit within, that he recognises and cries forth "SHIVOHAM" "SHIVOHAM", "I am That": the individual and the Absolute constitute ONE PERFECT WHOLE.

It must be clear that all the three schools of thought in Hindu philosophy are not competing, mutually contradicting theories, but that each explains a necessary stage we must pass through in our slow pilgrimage to the peak of perfection. It is only intellectual Pundits who quarrel and seek to establish one or the other declaration and fight over them. In fact, the moment we step on to the path of spiritual sadhana, we shall realise that these three are three wayside inns for the spiritual pilgrims to rest and proceed ahead. Every pilgrim must first visit Madhva, from where he proceeds ahead to worship Ramanuja and then alone can he reach the portals of vedanta and recognise himself to be no other than Sri Sankara himself.

### **Life and Spiritual Seeking**

It is often misunderstood that the "Science of Spirituality" (Brahma Vidya) is only useful to attain the at-present-unknown-state of Self Realisation and has no practical use in the day-to-day life of the common man of the world. The moment the word Realisation is mentioned to the average man, his mind conjures up a picture of a Sadhu sitting and meditating somewhere in the wilderness, or wandering about without any worldly responsibilities. Naturally, he comes to the conclusion that if this is the type of life that is recommended by the Scriptures for Self-Realisation, then it will not fit in with the one that he has to play as a house-holder. But is it really so? No doubt, the ultimate goal that is set to be attained through "Brahma Vidya" is the state of Liberation or Realisation, but this does not mean that there are no benefits that the seeker can obtain enroute to that goal or that those benefits are of no use in the seeker's day-to-day life in the market place.



Self-Realisation is not just an isolated accidental experience that can happen in just about anybody's life, but it is the culmination of a life lived intelligently and made progressively more and more free from the chains of slavery imposed by nature on man, due to man's imperfections and the consequent discontentment and unhappiness. Is this not this same greater-degree-of-freedom and happiness the aim of all human beings, whether he is a man in the market place or the Sadhu in the Himalayan caves? In fact; the entire scheme of Brahma Vidya is to make man progressively happier and contented in his day-to-day life, so that the spiritual unfoldment will take place within the individual automatically. Self-Realisation is not a sudden super imposition of a special knowledge, but is the culmination of the evolutionary process in man.

Before we go into the details of how Brahma Vidya can be useful in the day-to-day life, let us see as to what does this day-to-day life mean. All the activities that a human being undertakes in this world are done with the hope to obtain a greater amount of happiness and to achieve more freedom from unhappiness. At the individual level, enjoyment of these two factors in greater measures is called by the term "A Better Life", and when applied to the humanity at large it is called "Progress". Thus the yard-stick with which progress is measured is calibrated in terms of these two basic factors, namely "Dukkha Nivriti & Sukha Prapti". All the so called "milestones" in the history of human progress are nothing but man's victory over a particular source of unhappiness or overcoming a limitation imposed on him by Nature. A closer look at the so called discoveries starting from the making of the fire by the prehistoric man to the splitting of the Atom, space flight or the heart transplant by the modern man are nothing but milestones in man's search for—flight from sorrows and rush for joy (Dukkha Nivriti & Sukha Prapti).

This exodus from discomfort and anxious rush for comfort (Dukkha Nivriti & Sukha Prapti) forms the basis for, what is known in the modern parlance as the inordinate demand for "a higher standard of living". Pursuit of these two objectives at the collective level is being undertaken by the government of all Nations. The politicians, economists and the scientists are all trying their best to re-arrange the pattern of the outer world in an attempt to provide these—elimination of sorrow and provisions for happiness. But the sad fact remains that no established pattern in the outer world of things-and-beings can remain steadily unchanged in any pre-arranged condition for any length of time. Added to this, to find a suitable arrangement of the outer world to meet the demands of the innumerable variety of human beings is also found to be impossible. Therefore, in spite of all the best efforts at planning, etc., by the secular governments and material scientists, man's life remains riddled with discomforts and sorrows, poverty and strife.

So we find that the collective efforts made by man, through the various groups, organisations and governments etc., have not succeeded in finding a stable method to satisfy these two basic urges in Man; and therefore, the wars and revolutions still continue. At the individual level each man by himself is also putting the best efforts to achieve higher standards of living. But these efforts are so directed now, that at its best perhaps, it can sometimes improve his own standard of living a little, and that, too, at the cost of sorrow to many.

The reason for this can easily be traced to man's excessive pre-occupation with his body and senses. All the human effort and ingenuity are spent in creating more and more avenues for sense-enjoyments. This is the reason why even the so called successful men, who according to the material standards have achieved a high standard of living, are found to lead a life of unhappiness, sorrow, anxiety and tension. The joy, happiness and contentment in one's

life and the ability to spread the same to others around, through love, kindness and other noble qualities, form the basis for a higher standard of life. Material comforts, no doubt, can provide a greater degree of freedom to man from the limitations imposed by nature, but in the process of acquiring these, man becomes a slave to his own selfish mind and senses, which can ultimately lead man to his own doom.

With a little analytical thinking and reflection, it can be seen that the vital factor which determines both the standards of one's life and living are the Mind-Intellect equipment in oneself. Success in life does not depend exclusively upon the proficiency of the individual, but to a great extent it is determined by the efficiency with which the individual can translate his proficiency into the field of his activity. To have such an efficiency, the prime requirement is that the M & I equipment must be able to judge the world of objects and situations correctly and then come to the right conclusions. To the mis-guided man, who has mistaken, that the greater the indulgence in sense pleasures, the higher his standard of living, a correct judgment of the world is difficult, since he looks at the world in terms of his ideas of pleasure and pain (Raga - Dwesha). The greater the efforts put in to satisfy the demands of the senses, the stronger the chains of slavery of the M & I to the senses, and greater the loss of discrimination. Thus, we can see that most of the failures in life are not due to the lack of proficiency, or opportunities in life, but due to the lack of efficiency of the mind and intellect when facing new challenges thrown up by the world of objects and situations.

If success in life thus depends on the efficiency of the M & I equipment, the happiness in life depends on the quality and texture of the same M & I equipment. It is the noble qualities of the head and the heart, that constitute a happy life for any individual, when he deals with the world of beings and emotions. No man can live a

happy life in society unless he has the capacity to generate within himself the noble qualities of love, kindness, cheerfulness, optimism, and integrity and also the large-heartedness to share his material prosperity with others around him.

Thus, we can find that success and happiness in life will ultimately depend upon the condition and quality of the mind and intellect equipment of the individual.

Now let us take a look as to why man never realises this simple truth and why he does not turn his attention more towards his M and I equipment. What makes man an abject slave to his senses, and prompts him to indulge in sense pleasures till his very total destruction? Why this slavish attachment to the sense-objects, which is the source of all his inefficiencies and sorrows?

The Rishis after analysing this universal problem found out that it is, as it should be, the case with the ignorant man. The root of the problem is in the mistaken idea of man, that happiness is in the objects. But a little analysis will show that happiness is not in the objects, but is only in the condition of one's own Mind and Intellect. Thus, when the M&I are quiet and tranquil we feel happy, and when they are agitated, we feel unhappy. The quieter the mind, the happier the person. To the average man whose M&I are slaves to the senses, satisfying the demands of the senses is the only known method to quieten the M & I, even though this quiet is only for a fleeting moment. Thus, it can be seen that what the sincere spiritual seeker attains in larger quantities and for longer duration, the ordinary man is also trying to reach through his sense indulgences, and suffers all its drastic consequences.

The remedy suggested by the Spiritual Masters is to free the M & I from the slavery of the senses, which alone can improve the quality of the M & I and thus assure man a happy and successful

life in this world. This profound technique is called "Brahma Vidya". They in their wisdom, found out that the M & I can get themselves attached to an object only so long as they feel that the objects have the following three qualities: (1) the belief in the Reality of the objects, (2) the joy contents of the objects, and (3) the permanency or repeated availability of the same joy out of them at all occasions.

Thus, it becomes clear that if man can be re-educated that all the three qualities that he is looking for in the objects of the world are not in them, but the same are available in the Self within himself, then only will he stop his fruitless indulgence in sense-objects. The process by which man is made to re-direct his search within himself is known as Spiritual Science (Brahma Vidya). It can thus be clearly seen that even though the ultimate goal is Self-Realisation, in the process of achieving the same man comes to refine and improve the efficiency of his M & I equipment which alone can guarantee the success and happiness in his life.

### **Spiritual-Student—Qualifications**

Just as various branches of "objective" knowledge (similar to Physics, Chemistry, etc.) are the themes of our different studies, there is yet another branch of knowledge, seeking the understanding of the "Subject" which is BRAHMA VIDYA—the Science of Brahman.

BRAHMA VIDYA teaches us of *That* which is the goal of all other Sciences. We are here to seek the source of all life—the one Reality. We shall be only satisfied with the Truth, from which the world of our experiences have risen up, and in which they exist and into which our experiences of the life, from moment to moment, get merged. We are seeking the Goal, the one single Goal, which can explain not only the poverty of the poor, but also the wealth of the rich and the might of the powerful. It explains not merely the

working of the senses and emotions, but also the total experience of Life. It explains not merely the physical body and the forms we see around us, but also how the mind works and with what potency it functions. Thus, we are trying to delve deeper and deeper into the very Source of Life in us. From the gross external world we have to slowly and carefully seek deeper into the centre in us which is the subtle Seat of Truth.

Truth is not a Factor thrust upon us. It is through logical reasoning and diligent analysis of the values of the external world and its conditions, that we slowly get away from the false sense-objects, step by step, and ultimately reach the Real. Generally, there is the feeling that the spiritual life of God-seeking is meant for the persons who are physically deformed or mentally hysterical or intellectually abnormal, or for those persons who in life are ridden with disappointments and disastrous calamities. The general impression is that when one fails in life, one runs frantically to Religion. There is a wide-spread belief that Religion is an open door for the scums of society. This is absurd. Religion is not for the unworthy, the unintelligent or the abnormal. Religion is for the most level-headed and balanced men—spiritually, psychologically and physically sound persons.

As in every branch of study, the student of BRAHMA VIDYA must also have certain preliminary qualifications if he is to enter the hall of Vedanta. This is nothing new. But when it is put under the grave term, the four qualifications for a student (SADHANA CHATHUSTAYA), we are apt to feel teased and uncomfortable. On a little closer analysis, we shall find that all of us have already these qualifications.

The "Four Qualifications" necessary are: 1) a capacity to discriminate (Viveka) the real from the unreal, the true from the false,

the object from the shadow. And who has not got this ? We may not have it playing in the higher realms of thought, but we all have this faculty of discrimination. We are, as members of a cultured society, young men who can apply our power of discrimination in every aspect of life.

2) Detachment (Vairagya) is that smartness of the mind which enables us to get detached from the false, painful things. Do not be frightened away by some false notions about Vairagya. Who among us has not got Vairagya ? When the intellect has come to a sure understanding, and is consequently fully aware that a given thing is but a shadow and a valueless paltry nothing, the mind naturally gets detached from it.

Intellectual conviction of the desirability of things are prerequisites absolutely necessary for the mental attainments for these things. For example, if in a dream you get married to a lovely person. On waking up you cannot maintain your love or attachment for that person. The moment you are awake you realise the falsehood of the dream love, and so your mind rolls off from the person of the dream. The detachment gained as a result of a knowledge of the untrue of the object is "Vairagya". And he who has Vairagya is a fit student of Vedanta.

The two other necessary qualifications are the "six qualities" of the mind and intellect called "Shad Sampatti", and a burning-yearning to become perfect and powerful, called "mumukshutwa.

The first among the six qualifications is calmness of mind (SAMA). It is the nature of the mind to entertain thoughts and if it has nothing better to do, it will dwell upon the objects of the world. Therefore, it is enjoined in all yogas that the mind should be soaked some way or the other, with an idea, greater, nobler and diviner than sense-objects. The devotee employs his mind constan-

tly in the meditation of his beloved Lord. In the Path of Knowledge, through studies of the scriptures, the mind is directed towards the All-Pervading Consciousness. The more we withdraw the mind from its revellings in the field of finite objects, the more will it become equanimous, peaceful and serene, and this condition of "calmness in the mind" is meant by the term, Sama.

To withdraw our mental rays that shoot out through the sense-organs for the perception of their respective sets of objects and to absorb those rays of perception within the sense-organs is self-control (Dama). That is, Dama is the control of the sense-organs, while Sama is a condition of alertness of the mind.

When one has gained a degree of proficiency in Sama and Dama, the third quality, self-withdrawal (Uparati) automatically takes place, wherein the seeker's mental conditions are such that his mind no longer gets affected by any disturbances created by external objects, and at a moment's notice it settles down to contemplation.

Even on the material plane, we find these qualifications are essential for a person who wants to win successes in his activities. In any successful businessman, too, we observe a certain amount of self-control within as well as without, and also mind's withdrawal from all its wanderings at least while he is at his desk. Of course, the comparison of these qualities with the qualities exhibited by the materialist or the money-hunter is not fair, because a seeker needs a subtlety several times more than the materialist. Yet, to a large extent, we can appreciate and understand these qualifications within ourselves when we watch for them and experience them as available in our work-a-day world.

The fourth psychological qualification in a man of true spiritual stamina, is called forbearance (Titiksha) which is the faculty of the mind to suffer silently the little pin-pricks of life without, and to



meet with magnanimous patience the obstacles within. When the intellect is fully convinced of its spiritual values of life, of the sacredness of its spiritual goal, thereafter in trying to gain it the mind smilingly faces all difficulties and obstacles. This capacity of the mind to accomodate cheerfully all its vicissitudes and patiently ignore any obstacles that might come on its way is "forbearance."

The healthy attempt at a clear intellectual appreciation of the secret depths of the significances underlying the words of the scriptures and the teacher is faith (Sraddha). An honest and sincere effort on the part of the readers and students is absolutely necessary if the words indicating the Truth are to be correctly interpreted, understood and efficiently made use of.

The sixth qualification, is a state of poise and tranquility that the mind gains when it is trained sufficiently to revel continuously in the concept of a perfect ideal, at once universal and omnipotent (Samadhana). It is also understood today as an indifferent attitude towards both good and bad, especially towards insults and failures, threats and despairs. It is wrongly believed as the mental attitude of an individual who has completely hardened himself and has grown to be insensible to the lashes of failures and the arrows of insults. Samadhana is the state of mental equilibrium which comes to one when intellectually one has unshakeable foundations in convictions and one's mind soars to the highest pinnacles of greater visions, and direct experience Divine.

These are the mental values in life which should be cultivated by a healthy personality with the irresistible evolutionary urge of a spiritual seeker. Even in the material world an individual's successes in life can be increased if only he develops these qualities in himself.

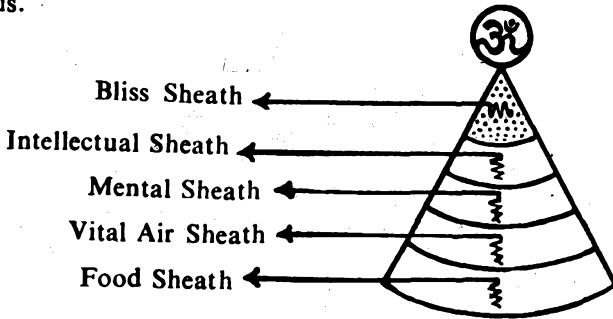
## CHAPTER VII

### Matter-Sheaths Veil the Spirit

A "fit" student of Vedanta, who has all the "qualifications" should start his enquiries by asking from where the world has come and where it will go. When once we understand the outer world, our enquiry shall be about our body, the sense-organs. Step by step the seeker slowly comes to the centre within, himself from the outer world. To a man born-blind, there is no form. To a deaf man, it would appear that the cannon is only fuming and not roaring. In order to enjoy tastes and smells, one needs the tongue and the nose; in their absence, his world shall be without any taste or smell. Thus, if we take away the five sense-organs (indriyas), there is no world for us. The world would appear as an existent nothing. Our concept of the outer world is gained through our sense-organs.

But the sense-organs cannot function without the mind—in deep sleep no mind and so no senses. Thus the enquirer comes to enquire how his mind works, how his intellect functions, and from where the joy-element bubbles forth in him. Thus, seeking on, from the grosser outer world to subtler inner Spirit, he moves in his contemplative search for the deepest Centre within. In Vedanta, each of the grosser external coatings is called a "sheath" (Kosa), and just as the sheath merely encases the sword-blade, here, too the Reality within is untouched by the matter coverings around it. Our body forms the grossest encumbrance, the Physical Sheath, and slightly subtler than it, is the "PRANA" or the Vital-Air Sheath. Subtler still is the Mental Sheath. Still more subtler than the mind is the

Intellectual Sheath, and subtler still is the Bliss Sheath, the seat of all joy in us.



There are thus five distinct sheaths called “Pancha-Kosa” (refer diagram).

**1. THE FOOD SHEATH:** The physical body, the outermost precincts of our personality, beyond which we do not physically exist is termed as the food-sheath. It is so called because it has emerged from the essence of the food assimilated by the father, and is nourished in the womb by the food eaten by the mother and it ultimately, after death, goes back to fertilise the earth and becomes food. The substance of the physical structure, rising from food, existing in food and going back to become food, is naturally and most appropriately termed as the “food-sheath”.

The “food-sheath” consists of the five organs-of-perception (Gyana Indriyas) and five organs-of-action (Karma Indriyas.)

The five organs-of-perception are the eyes, the ears, the nose, the tongue and the skin. The organs-of-action are speech, hands, feet, the genital organ and the organ of evacuation.

**THE VITAL-AIR-SHEATH:** The five physiological systems described by the biologists, represent the “Vital-Air-Sheath”. These activities which support the body, take place as a result of the air that we breathe in: Hence it is termed as the “Vital-Air-Sheath”. Five pranas, comprising this sheath are:

- i) *Prana*: The faculty of perception; it controls the perceptions of the five-fold stimuli received from the outer world of objects, through the five sense-organs.
- ii) *Apana*. The faculty of excretion. All things thrown out of, or rejected by the body, such as seeds, sputum, perspiration, urine, faeces etc are expressions of *Apana*.
- iii) *Samana*: The faculty of digestion: digests the food received in the stomach.
- iv) *Vyana*: The faculty of circulation: The power by which the digested food is properly conveyed to the various limbs of the body by the blood stream.
- and, v) *Udana*: The faculty of thinking: the capacity in an individual to raise his thoughts from their present level so as to conceive a possibility of, or appreciate a new principle or idea, is *Udana*, the capacity for self-education.

These five faculties gradually weaken in man as he advances in age. The "Vital-air-sheath" controls and regulates the 'food-sheath.' when the *pranas* do not function properly, the physical body is affected.

3. **THE MENTAL-SHEATH:** The mind regulates and orders the "Vital-air-sheath." For example, when the mind is upset due to some shock, the functions of *pranas* and the body are affected.

A detailed study of the mind and intellect is given below.

4. **THE INTELLECTUAL-SHEATH:** The intellect controls the "Mental-sheath." A comparative study of the mind and intellect: to get a clear idea of what exactly are the mind and intellect, they have been differentiated below in five ways. These multiple differentiations serve to give us a clear and comprehensive picture of the exact significance of the two terms and the basic differences between them.

1. The mind is that which receives the external stimuli through sense-organs and communicates the responses to the organs-of-

action. Though the stimuli received through the five sense organs are distinct and different from one another, an integrated experience of them all is brought about by a single entity which receives them and that is called the mind. The intellect is the judging capacity, the discriminating and discerning faculty which examines and judges the stimuli received by the mind and communicates to the mind its decision on the type of responses to be executed. The mind is like a receiving and despatching clerk, who mechanically receives the office mail and dispatches as per the instructions of the officer-in-charge. The intellect may, therefore, be compared to the officer sitting in judgement over the disposal of papers received from his clerk and directing him as to the type of action to be taken. The mechanism of the mind and intellect and their functions are better understood with the help of an illustration. When an individual steps on a glowing cigarette, he quickly removes his foot, but before he does so, a series of reactions take place. As soon as the man's foot comes in contact with the fire, the skin carries the stimulus of heat to the mind, which in turn, puts it up before the Intellect for determining the type of reaction necessary. The intellect, with the help of the experience and knowledge gained by it in the past, orders the mind which in turn communicates the order to the muscles of the body to move the foot away, since the object contacted is dangerous to the welfare of the individual.

II. Again, mind is a continuous flow of thoughts. If each thought is likened to a bucket of water, then the mind may be compared to a river which is but a constant flow of water. Each bucket of water, has no dynamism of its own, but, when a large number of them continuously flow, the river gathers dynamism and strength. So, too, when thoughts flow continuously, they cause a lot of agitations and the mind becomes the most powerful tyrant within man.

The intellect has the storehouse of all memory of one's past experiences and knowledge. This storehouse of experience is the guiding factor in man's actions. In the above simile, the intellect can be compared to the banks of a river which determine its direction and course.

III. The mind can also be described as the seat of emotions and feeling and the intellect as the spring board of all ideas and ideologies.

iv. Another approach to the study of the mind and the intellect is to examine the realms in which they operate. The mind has a capacity to travel only to the "realms known" but the intellect, besides remaining in the realms known, can further penetrate into the "realms unknown" to investigate, contemplate and comprehend new discoveries.

v. The mind and the intellect also differ in their nature and the quality. The mind, is ever in a state of flux. It is always the "doubting element". But when the thoughts stabilize themselves to form a final firm judgement, they are called the intellect. For example, when a man is indecisive as to whether he should be a vegetarian or non-vegetarian, his thoughts in that condition of doubt and indecision are called the mind, but when they take a firm decision, whatever it be, his thoughts acquire the status of an intellect. Therefore, what is a mind at one moment becomes intellect at the next moment, and conversely an intellect can be reduced to the status of a mind when its decision is shattered by the suggestions of a more powerful intellect.

The above differentiation, meant for our clear understanding of the mind and intellect, is in short, purely functional. In essence, however, they are both constituted of thoughts and in the study of Vedanta, many a time, either of them is used to indicate the other as well.

**5. THE BLISS-SHEATH:** This is the innermost of the five sheaths, consisting of vasanas. It is made up of ignorance in which we exist during our deep-sleep-state of consciousness. It is considered blissful, because, whatever be the condition in which the individuals are in their waking and dream states, once they reach the halls of sleep, be they rich or poor, happy or unhappy, healthy or sick, young or old, all of them experience relatively the same undisturbed peace and bliss, due to the cessation of all agitations experienced by them in the other two states of consciousness. The "bliss sheath" controls the "Intellectual-sheath," since the intellect functions under the control and guidance of one's vasanas.

The synonyms for the "bliss-sheath" are vasana, ignorance (of the self), non-apprehension (of Reality), the causal body and the state-of-deep sleep. In a textbook of vedanta these terms are so frequently used that a knowledge of them, becomes essential for our study. Although these are in their essence, the same, each one is used to indicate a particular aspect of the same thing in its particular context.

The subtlest of all is the Atman which is the core of the five-sheathed structure. The five sheaths are like the layers of dress worn by a person which are totally different from the wearer. So too, the Atman is distinct and separate from the five matter-layers.

The vital-air sheath is said to be "within" the food-sheath and the Mental-sheath "within" the vital-air-sheath and so on; and the Atman is the innermost. This may give us an idea that the Atman is something very minute - located inside the matter, layers which is contrary to the declaration of the Upanishads, where it is described as the All-Pervading. The term "within" has, therefore, to be understood in the philosophical context in which it is used. When a sheath is said to be interior to another, it only indicates that the inner one is subtler than the outer. The subtler

controls and regulates, feeds and nourishes the grosser. Hence, the Atman, which is the subtlest, is the Controller and Nourisher of all the five layers.

Again, subtlety, in philosophy, is measured by its pervasiveness; for example, when a piece of ice melts, the water so formed occupies a larger area and hence we would, in philosophy say that water is subtler than ice. Also when the water is boiled, the steam generated spreads itself in the entire atmosphere of the room. Steam, is therefore, considered subtler than water.

Similarly, the food-sheath or the physical body is the grossest and it cannot expand more than perhaps a couple of inches around the waist line after a heavy meal. The vital-air-sheath consisting of the five pranas is more pervasive than the food-sheath since the perceptions go beyond the boundaries of the physical body. The mind is subtler still since it travels to realms which are beyond the area of perceptions and other physiological functions. The intellect, which has the capacity to travel even beyond the realms known and penetrate into realms unknown, is obviously subtler than the mind. The vasanas or the bliss-sheath is the subtlest of the five layers, since it controls the behaviour of all the above four layers and it exists alone, in its pure nature, in the state of deep-sleep where none of the other layers has any play.

The five sheaths have no separate existence as such; they are analysed only for our study. All of them co-ordinatively function in us.

The food and vital-air-sheaths together are called the Gross-Body. The mental and intellectual sheath together form the Subtle Body. The bliss-sheath is termed the Causal Body. Therefore, the Gross, Subtle and Causal Bodies — or the five Sheaths — enveloping the Consciousness or the Life Principle, is man.



When the Consciousness, the Self within, identifies with the Gross-Body, it expresses itself as the "waker" who enjoys the waking-world and its experiences. The same Self, withdrawing from the Gross-Body and identifying with the Subtle-Body, manifests itself as the "dreamer" experiencing the dream-world. Similarly, withdrawing from the Gross and Subtle-Bodies and identifying with the Causal-Body, it functions as the deep-sleeper who goes through a homogenous experience of nothingness. The phenomenon is like an individual being called the "father" by his children, the "officer" by his subordinates in the office and the "tennis player" on the tennis-court, though, in fact, these are only different names given to one and the same person, without whom, none of these manifestations are possible. So too, our real nature is the Pure Consciousness which transcends the three states of the "waking" "dream" and "deep-sleep." It is because of the identification of the Self with the matter-layers that the sorrows pertaining to the latter get superimposed upon the Pure self.

Consider for example, a tin containing an assortment of chocolates of different types, shapes and colours preserved in wrappers. A child, in its ignorance, chews the chocolate along with the silver-paper wrapping. No doubt it enjoys the sweetness, but, the enjoyment is followed by tummy pains caused by the silver-paper swallowed. So too, the Atman is the Bliss Absolute, existing within the five layers of matter but labelled as brahmin, non-brahmin, Indian, European etc., in the world (tin). We, the children of Ignorance try to enjoy the Bliss along with the matter layers. Flickers of joy are, no doubt, experienced but they are followed by sorrow and bitterness. To experience the absolute Bliss, therefore, we will have to analyse and discard the five layers of matter and apprehend the Self as different from the waker, dreamer and deep-sleeper. This discrimination of the five superimposed layers of personality, and to

arrive at the recognition of one's own pure Self is termed as the *Pancha-Kosa Viveka*.

The five kosas can also be classified under three categories as the Gross, Subtle and Causal bodies which are the three vehicles, in and through which, the Self functions.

The world of objects, beings and happenings around man is not under his control. Disagreeable and painful events are bound to reach him time and again. But man alone has the capacity to control and regulate his reactions to such events and avoid getting affected by them. In order to intelligently respond to them and gain happy experiences, he should know the equipments with which he has to face the incessant challenges of the world. Hence analysis and study of the kosas becomes essential for an intelligent and a full living.

### **The Great Substratum**

We have found that the Subtlest of the subtle, the Principle or Truth, resides within us as a Divine spark enveloped as it were by the grosser coatings of matter, the grossest being our physical body. Now, if there is a Reality, what then is the relationship between that Reality and myself; how and where do the names and forms that I see around, fit in the scheme of the All-Pervading Entity, the Truth? What is the individualised, localised ego-centre (Jiva)? What is the universe (Jagat)? What is God (Eswara)?

Once we have a full understanding of what these three—Eswara, Jiva, Jagat—are, we ought to know the relationship between these three and the Supreme Reality. That is, we have to enquire into and discover what is the relationship between the individual ego-centres, the "I" concept which all of us constantly have, and the Universe.

The sum total of all the intellect of all the individuals (Jivas) that are living in the visible world, (Jagat) is the Concept of God. Not our conception of God, as Rama, Krishna, Siva, Christ, Mohammed etc., but the total concept, the God-Principle. The particular incarnations (Avatars) are only manifestations of the God-Principle. "God is the total causal-body of the 'Universe'."

The relationship that exists among the Jiva, Jagat and God is explained by the example of a piece of cloth in which we have some decorative patterns embroidered by the very same threads; something like our bed-sheet or table-cloth, which have got some embroidery on them made by the same thread. Therein, we have a piece of cloth; we have threads passing in it and the same threads have woven themselves into the patterns in it. The various patterns together give us the idea, for example, of a family sitting at tea. Now the "Conception" that we gain out of it, of a family sitting round taking tea, is equivalent to our total concept of the Jagat with so many oceans, continents, mountains etc.

Now in what does this piece of cloth exist? Has it got an existence other than the thread? If we were to remove all the threads, where would be the cloth? The cloth is the thread, but in our not seeing the thread and when seeing only the thread "patterns", we come to have the concept that there is a family at tea. The thread here stands in the place of God. In this pattern of the family at tea, what is the essence? Nothing but the thread; but for the thread there would have been no pattern, and but for God there would have been no Jagat. Thus the names and forms, tastes and smells, sounds and touches constitute the total concept of the outer world we have. The whole world is a pattern on the Lord of Turth; the God Principle of the universe—the piece of cloth. If we take away the Divine Principle, the entire pattern must necessarily perish into nothingness just as the piece of cloth ends if all the threads in it are removed.

The patterns in the embroidery individually stand for the individuals constituting the world. The thread stands for the God-principle (Eswara).

Now let us analyse and try to go more deeply into the God-principle. Let us analyse a piece of thread. What is the thread made of? Is the thread itself a self-born thing and Eternal? Does it exist by itself and in itself? What is the cause for the thread? Certainly from the standpoint of the cloth, the thread is the cause. But is the thread in itself self-sufficient to be the cause for itself? If it has a cause, what is the cause?—Cotton !!

But for the cotton, the thread would not have been there, and but for the thread there would have been neither the cloth nor the patterns woven upon it. In cotton, all the three came, and into the cotton back again they all must go when they deface and disappear.

We always strive only to have an objective understanding and not a subjective realization of the Truth. The relationship between the individual ego and God is the relationship between the pattern and the thread. God is the immediate transformation of the permanent Truth, and the next transformation is man. From Truth, a step down, an immediate modification is God-Principle, and the modification of God-Principle is man. Now we have understood that God is man in the sense that the pattern is nothing but the thread.

In Vedanta, the All-Pervading Supreme Reality has in itself gone into no modifications. The cotton is ever cotton. Only that has changed its form, and we gave it the name "thread" at one stage and the name "cloth" at another stage. According to our own angle of view, the same piece of cloth changes its impressions and reactions upon us. On a casual superficial look, we see it as a bed sheet; have seen only the gross total form. When we observe a little closely, we see the "thread" and when we examine it closer still, we again see the

“vision” of the cotton in it. Having once seen the cotton, there is in fact no difference between the many and various patterns, and even the different kinds of cloth. According to our grossest of views, there is no unity whatsoever in the world of cloths, but when we start seeing the “threads” our plurality is much reduced, and again our vision becomes one homogenous whole when we see that it is all cotton. Now THINK !!

### **The Intelligent Conscious Principle**

Our scientific knowledge has progressed along with the improvement and refinement of the instrument employed in scientific investigation. Thus, the great reflecting telescope on Mt. Palomar has given us more knowledge in the field of Astronomy, than the puny telescope of Galileo; so also the modern electron microscopes tell us more about the biological aspects of the universe than the 19th century microscopes.

As the history of scientific progress has shown, its knowledge is forever “instrument conditioned” (Karanatantra), whether these instruments be our unaided senses or more refined mechanical or electronic devices. Further, its knowledge depends upon the interpretations given to the observed data.

The relativity of the conclusions based on the observed data can be illustrated by an example. The human body when analysed from the standpoint of anatomy and physiology is but a collection of bones and tissues. From a still closer view point, it is nothing but a collection of billions of living cells. From the view point of biochemistry these living cells are only particular combinations of giant molecules. For an atomic physicist these molecules are but atoms of the 92 different elements. For the nuclear physicist, atoms are nothing but protons, electrons and neutrons, or still further packets of pure condensed energy. Thus a solid looking corporeal body of

a man, which our senses perceive is nothing but energy, a most ethereal thing akin to light, from another view point. All the scientists are telling the truth from their own narrow view points, but none can claim a greater reality for his own standpoint; each is conditioned by his level of investigation and his instruments.

It is because of this very same reason, that the ancient sages of India turned their attention inwards into the human personality, to understand the mystery of the cosmos. Even here, the occult knowledge acquired with the help of the higher faculties of the mind is again "instrument-conditioned" and so useless for knowing the Truth. So, after discovering that the mind is a flowing stream of thoughts, the Rishis tried to transcend it by halting thoughts through elimination of their sources, the "Vasanas", thus arriving at a knowledge that is "instrument-free" or non-mediate. This immediate knowledge, if at all it can be called by that term, is uninterpreted, undistorted by any medium, hence it alone can reveal the Real, the Truth. Here knowing is Being, at-one-ment with the object-of knowledge and not a function. Here knowledge is the very Subject and so "not dependent upon any other object" (*vastu tantra*) and not "instrument dependent" (*karana tantra*) as in the case of the empirical sciences.

The nature of the Reality is not experienced by us and, therefore, we in its place recognise the world of names and forms, of cross purposes, of negative tendencies, of sorrows and mortality. When the Truth is known, the perceived world-of plurality itself is re-assessed and experienced as nothing but the Infinite-Consciousness. However, it is true that the Vedantic theory accepts a *relative-reality* to the world-of-form, in as much as although it is unreal from the stand-point of the Supreme, yet, it has a temporary reality as long as the experiencer—the limited ego, recognises it—as the dream, it is not real—nor is it totally unreal.

There should be a Reality that exists behind the world of objects, or else, instead of our present experiences as "the pot is", "the chair is", "the table is", we should have had an experience of pot "exists not", the chair "exists not", the table "exists not". The existence of things is experienced by all, since the cause from which every object has emerged out is an Existent Being. Thus Vedantic philosophy directly brings home to the students that all things in the world have risen from the Reality, which is the nature of Pure Existence (Sat).

Continuing this logical enquiry they had arrived at other more sublime conclusions. When the common experience, that "the pot is" or the "table is", or the "chair is", is analysed, we find that the experience of the "pot is" comes to us when we are conscious of the Existence of the pot. Similarly, the experience of the "table is" becomes ours only when we are conscious of Existence of the table. That is to say, the Existence of a thing is recognised only when Consciousness illumines it. If I am not Conscious of the Existence of *my* pair of horns, it means the horns are non-existent in me. So, whether a thing exists (or not), it can be experienced only when we are Conscious of the Existence (or when we are conscious of its non-existence).

In the light of the above, if everybody's common experience that the "world exists" is analysed, we shall find that our assertion is because we are conscious of the Existence of the world. Just as the pot has no existence apart from the mud, its material cause, so too, the world has no existence apart from the Supreme Existence (Satta) and the Supreme Consciousness (Spurana). Hence the Science of Vedanta declares that the world is the effect of Existence-Consciousness (satta, spurana, karya).

In the cause-effect relationship, for the conversion of the cause into effect, three things are unavoidable. The raw material, which is

the "material-cause" for the finished product technically called in the Sastra as SAMAVAYEE KARANA, and the machinery necessary for it, guided by an intelligent "efficient-cause" called NIMITTA KARANA. The mud is the SAMAVAYEE KARANA, which is called in the Vedanta Sastra as the UPADANA KARANA, and the pot maker at his wheel, the "efficient-cause", and his "instruments" are called the instrumental cause (NIMATTA KARANA). Herein we know that the mud and the wheel alone cannot make a pot, unless there is an "efficient-cause", an intelligent man, who wants this manifestation to be produced. He is the dynamic entity who lends his intelligence to the machinery to make it function according to his will. In the creation of the world, this intelligence is Eswara. Since we experience the world as existent and dynamic, full of joy and intelligence, the cause should necessarily be an intelligent dynamic, Conscious Principle.

### **Mind and Divine Mind**

The Lord within (Atman) expresses Himself as two mighty forces, the 'power to act' (Kriya-sakti) and the 'power to know' (gyana-sakti). The 'power to act' in the Lord expresses itself in the flight of the Consciousness, riding on the mind, through the sense-organs to the objects, moulding the mind stuff into the forms of the objects. This is the stage "I am knowing". The "power to know" illumines this mental formation after the mould of the object is formed within, when we experience the joy of "I know it". The purpose of religious practices is to help man tune his inner equipments with this "Intelligent-Dynamic Conscious Principle".

The human mind is a brilliant instrument. It can soar high to the subtlest peaks of knowledge; it can ring, with its endless ingenuity the machinery, through which scientific theories can be actualised into a solid contribution to society and the people. We have witnessed this in our own times.



Yet the very laboriously conceived and ingeniously assembled appliances of power and prosperity, of pleasure and happiness, of productivity and distribution now maliciously turn, as it were, upon the very scientists who have conceived them, and have multiplied problems for man to solve. Against these arrayed forces of sorrow and destruction, the very creators of the scientific era and the generation who glorifies the achievements of the materialistic age have no remedy at all—nor have they any known defense-scheme so far. Under the pressures of the mounting pile of problems—human, social, national and international—a groaning society is listlessly rolling in voiceless agony, sobbing in tearless pains, tearing themselves in disgust with their naked hands. Is this progress?

Indeed, the individual mind at its moments of alert quietude and grand poise can receive intimations from Higher Knowledge, and in such moments of electrified attention, the human mind can gain glimpses of the laws of nature in the orderly universe around it. But the truth still remains that the individual mind is limited. Where this fact is not recognised—either due to man's vanity or due to his insufficient enquiry into the range of use of "mind", his very tool of investigation—there we have a very miserable exhibition of folly, sorrow and suffering from many an easily avoidable pain-situation.

The human mind has miraculous powers to contact, recognise and evaluate the objects outside itself. But the very same mind, in itself has its own imperfections and incapacities. Perplexities scatter our mind when it is used for solving our personal problems that threaten the subjective life of the individual in us. When problems regarding our rights and duties arise, challenging our security and comfort, when problems of our emotions threateningly spring up, when questions of our right relationship with the world of things and beings, burst forth in tidal dimensions, when we face

our self-ruinous habits, world-destroying ambitions, disturbing lusts, shattering selfishness, or benumbing sorrows, suddenly we realise that we are torn apart within, and we have no answers to these inner problems. Nor can we defend ourselves against them, with all the artillery we have created, the machinery we have rigged, the scientific knowledge we have mounted, or the incomparable era of prosperity and pleasure we have inaugurated.

Still, it is a fact we have no other choice than to live here - and we have to win the purpose of our life in spite of all these odds that stand against us. The only instrument of defense is but our apparently powerful, but in fact, very frail mind. How are we to strengthen our fortress against the incessant onslaught of the world of challenges around us? In case man is not capable of meeting these problems, he, being the very creator of it all, he will be 'hounded down' by the very 'frankenstein' that he has conceived and created, and has successfully let loose upon himself and his community of fellowmen; the Satan embattling with God for supremacy and power.

Today the world has no remedy for this excruciating malady of the age. Each problem is diligently met by the modern intellect with yet another more powerful solution - and each solution, instead of confronting the Problem and crushing it for us, has been so far joining the array of our enemies and threatening us, in added strength and so with firmer determination, to destroy us, the very creators of them all.

We, must, therefore seek for strength within, marshal our abilities against our self-created enemies who surround us on every side. This is done by turning our limited conditioned mind to the Total-mind, the Universal Creative Enregy, the God. This Higher-Mind is ever present, everywhere, for all partake of its Infinite strength and endless solace.

This Divine-Mind is ever ready to co-operate. Water in a clean lake is ever there for any thirsty pilgrim to partake of its cool comfort. Let us seek and reach this Divine-Mind. Let us approach it through Love. Let us seek it with love. Let us surrender unto It with Love.

When, our mind, thus, in Love, gets tuned up to this Divine Voltage, we shall get recharged, and a mind so replenished from its inexhaustible splendor shall feel rejuvenated, revived, fulfilled. Once this alliance, sacred and divine, is made, we shall find how all our actions gain a new lustre, a greater fullness and an added momentum.

To live in such a vital and dynamic atmosphere of sincere attunement, in a sense of at-one-ment with the Lord, is the secret of gaining a fuller effectiveness in actions and feelings, a greater sense of fulfillment in our life. This is true "prayer"

Pray, we must. But let it be revitalising prayer—not a clamorous begging for gaining anything from Him. Let us discover a pure love flooding our bosom and lifting us upon its soaring billows into fresh horizons, bathed in the staggering beauty of the mighty Total-Mind.

Let us reach and claim in Love, Its Omnipotent Power, Will and Knowledge as our own.

Let us in prayerful meditation realise what our real nature is, through the grace and strength supplied by the Total-Mind, the God, the Lord of our Heart, the very Lord of the Universe, Jagadeeswara !

### **The March of Progress**

The agitation of the mind-and-intellect equipment in the seeker creates an impenetrable 'thought barrier' between his sense of ego and the Divine-Mind—the Infinite Consciousness, which he is in his

essential nature. All spiritual practices (Sadhana) are trainings by which the disturbances of thoughts are brought down to a minimum.

Our mental power, so entirely invested today in our outward life, must be curbed in order to turn it, in all its richness and vitality to the within. To the extent we are successful in the curbing of the lower-mind from its play in the lower-planes, to that extent the Higher-mind shall discover itself naturally revelling in its own meditative flights in the Higher-planes of Pure Consciousness.

The path of Sadhana must be intelligent, and it must be within the abilities of an average man to practice with ready ease and quick results. When continued sincerely, with a certain amount of heroic efforts, there must be rewarding results. Else in disappointment an average seeker will leave the path and its pursuit.

Our Upanishadic seers have discovered a very attractive and pleasant looking path to help us get established on the road to Reality. They seem to point out a steady rising bridle-path up to the higher summits of the mystic peaks. Thereafter each may find his way clearly to the crown.

Study of the scriptures, in a spirit of total participation directly through books – augmented with frequent listening to the learned exponents and a few direct contacts with the authentic masters – is found to be very helpful in the beginning. The regular study of Upanishads, Geeta and such other spiritual literature is called Swadhyaya.

To repeat with or without the help of a rosary (mala) a mantra continuously fixing our mind upon the divine imports and spiritual suggestions of the Mystic word thus repeated, is called Japa. This technique keeps the mind always uplifted away from the dark world of objects and their distracting fascinations, on to the reviving climbs of the final spiritual illumination. The "thoughts" (chittam)

become quiet and alert and the mind gets more and more introverted into a spontaneous mood of meditation.

When the thoughts have been thus nourished by study (swadhyaya) and rendered quiet and alert by Japa, to rest that mind at the altars of the Self in a thrilled mood of choiceless contemplation is 'meditation' (Dhyanam).

The Rishis encourage us to combine these three main paths judiciously and thus deny the mind the least chance to wander freely into the spiritually unhygienic fields of sense gratification.

While listening (sravanam) we only "participate" in spiritual life. When we study (swadhyaya) we get involved in the ideas to which we had listened. In Japa our involvement deepens and in meditation we come to get ourselves totally committed to the ideal which is the goal of all spiritual seekers.

No progress in any walk of life is possible without leaving the present state and moving forward to win a new state of greater glory. No growth is possible unless there is a willingness to drop out our previous conditions and accept the ampler status of the new conditions. Childhood must end in the youngster; the youth must end in the old man.

If a bud is not ready to end its present state, how can it grow and unfold itself to become a flower?

## CHAPTER VIII

### Taming the Mind

When the seeker has decided to strive for a total transformation of his personality and sincerely strives to tune himself with the Total-mind to become a God-Man, it becomes necessary that he must tackle his mind and bring it under his control.

Mind is a mere thought-flow. Just as "water flowing continuously in a given direction" is a river, so too thought-flow is the mind. Just as continuous flow of gallons of water gives us the magnitude of the river, thoughts flowing continuously from an individual toward the world of objects is the "mind". Naturally as the character of the river is the character determined by the nature of its waters, so too, the mind is also conditioned by its own thoughts. If the waters are clean, the river is clean. If the waters flow fast, the river is fast. The similarity is so complete that the same can be applied to the mind. The nature and behaviour of thought in an individual bosom at a given moment, must condition and define the type of mind the individual possesses at that time. Thus if the thoughts are good, the mind is good. If the thoughts are agitated, the mind is agitated.

To tame the river is to tame the flow of the waters in it. Similarly, taming the mind constitutes a scheme with three definite programmes. We have to change (a) quality, (b) the quantity and (c) the direction of the thought-flow in us in order to fulfill a radical transformation of our present personality, both in its composition and structure. To gain thus a total transmutation of our life-style is the secret of our inner resurrection.

The *quality* of thoughts gushing in our mind will depend upon the type of objects that initiate or sustain the nature of thoughts within. Company of good books, noble men, dynamic aspirations, inspiring ideals should necessarily change the colour of our ideals and the beauty of our thought-patterns in our bosom.

A river that is flooded and flowing brimful at a terrific velocity is not a phenomenon that can easily be controlled, directed or ordered. For doing any work, in taming the river, we have to wait until the flood subsides. Similarly, human mind will swoop down with its flooded might all the individual's attempts at controlling or modifying it. The mind that is quietened alone is available for remoulding. In a quiet mind the quantity of thoughts flowing is specially minimised.

This state of flood is contributed by three main streams which are the essential sources of the river-of-thoughts. They are (a) shackling memories of the past (b) benumbing fears for the future and (c) freezing anxieties with the present changes taking place around. To control the three sources will be the secret process by which the dimension, velocity, force and gush of the thought floods are controlled.

Selfless dedicated activities undertaken as an offering at the altar of our ideal, in a spirit of surrender to the Lord of our heart, is the only available method by which we can save our mind from these disastrous floods. When there is an ideal, then at that altar we can surrender all the regrets from our past, all our fears for the future and our anxieties in the present. And when we work in the world in this spirit of "dedication" and "surrender to the Lord", the mind becomes peaceful and serene. When this has become a habit of the karma yogin, the personality of the selfless worker becomes tame enough for remoulding.

Thus, if the "quality of thoughts" is changed by following the Path of Devotion (Bhakti) and the "quantity of thoughts" is controlled by pursuing the Path of Dedicated Action (Karma Yoga), then the "direction of thoughts" is changed by the pursuit of knowledge (Gyana Yoga). To lift ourselves from our abject identification with our body, mind and intellect, and end our individuality concept of ourselves, that we are mere perceivers, feelers and thinkers, we seek to redirect our thoughts in the quest of the Infinite Self that expresses itself through these vehicles.

From the above, a true seeker should not jump to the conclusion that these three processes are mutually excluding factors. Each is not separate from the others. To everyone of them, the other two are complementary. In fact, quality cannot be changed without consciously or unconsciously changing the quantity and the direction of the thought-flow. In fact, one in whom the quantity of thoughts has diminished, both the quality and direction of the thoughts are also changed. And, unless, the quality and quantity are modified the direction of thought flow cannot be changed much.

In short, the paths of Devotion (Bhakti), Action (Karma) and the Knowledge (Gyana) are to be practised in synthesis, although each student may take one or the other of them as his main path, according to the subjective mental temperament. However, each intelligent student shall discover for himself that whatever be his main path, the other two cannot be totally eliminated from his programme of self-evolution.

Since this triple programme of changing the quality, quantity, and direction, each so intrinsically inter-related with the other two, is such an integral one that the accomplishment of one becomes at once, the fulfilment of the other two. Hence, the importance of the 'rosary-technique' (japa), wherein all these three, in fact, come into



full play. We propose to explain this technique of Japa more exhaustively in the following paragraphs.

### **“Japa—Technique of Rosary”**

Japa is the training by which the ever dancing rays of the mind are persuaded to behave with some order and rhythm, and thereby generate in their co-operative effort, a single melody of the Mantra Chanting.

In this sadhana, the mind becomes extremely single pointed. In fact, japa properly done can more efficiently bring about a sustained single pointedness than all the hasty methods of meditation. A mind seasoned with japa is like pre-cooked food which gets ready for consumption after a few seconds of mere warming it up. A short period of meditation can take a japa-oriented mind to unimaginable heights in an impossibly short time.

The results accrued through the power of concentration are clearly noticeable in the world. Men who have distinguished themselves in different vocations, owe their successes to single-pointed efforts with a tenacity of purpose, while failures in life are marked by want of concentration of the mind. The mind must be capable of steady, consistent and single-pointed application, if it is to achieve anything worth the name, either in the material or the spiritual life. When the mind lacks such integration, all the efforts put in by man dissipate into unproductive channels. A common phenomenon which demonstrates the power of concentration is the effect of the sun's rays on an object. The rays of the sun falling upon an object have no perceptible effect upon it but when they are converged to a single point with the aid of a powerful convex lens the concentration at the point can ignite the object.

Japa is the training for the mind in fixing itself to a single line of thinking. We cannot pronounce a word without a thought-form

generated by it immediately in us; nor can we have a thought-form without its corresponding "name". Try! Can you repeat the word "pen" without its form? Can you? In this close connection between the name and the form lies the underlying principle in the technique of Japa.

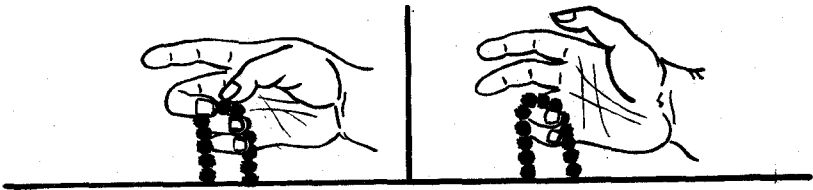
Another important aspect of the technique of Japa is that the principle of attachment to any object is by repetition of thoughts. Thoughts running continuously toward a particular object can create an attachment to it; when the thought-flow is reduced the attachment diminishes and when the thought of an object is completely expelled from the mind there is no attachment at all. The same principle is adopted in Japa; by a continuous repetition of the name of the Lord one gets attached to Him with a consequent detachment from the world and its entanglements.

Japa is a very effective mental discipline for spiritual progress. In recent history there is the instance of the esteemed teacher of Shivaji Samarth Ramdas, who perfected himself through Japa-Yoga of the Sree-Ram-Mantra - "Shree Ram Jaya Ram Jaya Ram". In the Geeta, Krishna, the Lord of Yoga, says; "I am, among the Yogas, the Japa Yoga."

Have a special room, or a corner of a room specially screened off for your prayers. Fix a charming picture of the Lord of your heart at such a height from the floor that when you sit in front of it, the Lord's feet shall be level with your eyes. Spread a plain seat (ASAN) in front of the Lord of your heart (Ishta), have a rosary (Mala) of 108 beads. Now start the Japa, under closed doors please, to begin with. Sit on the Asan in any comfortable legs-folded-pose. In the beginning, gaze at the Lord's beaming face, body, legs, feet. Now slowly raise the gaze, up from the feet, legs and body, to the face of the Lord. Close the eyes now; feel His presence within you and try to visualise the Lord exactly as in the

picture. Feel.....feel His Presence around and within you as a gracious holy blessing.

Now repeat your chosen Mantra a few times, slowly, steadily with all the love you are capable of. This invokes the devotion (Bhakti) in you to do Japa most effectively. Take the Mala; search for the off-head; this is called Meru. Bring the tips of your ring-finger and thumb together, and let the Mala hang at this junction. Repeat fervently your Mantra. At each repetition turn one bead with the middle finger, always allowing the index finger to stand apart.



The index finger is considered to be an "outcaste" because of its language. This finger is generally used in pointing out the "other," in accusing another, in threatening etc. Essentially the index finger is used to express duality and the other-ness of things and beings.

When you have thus repeated 108 times your chosen Mantra, naturally you will come back to the Meru-Bead. You have now done One Mala. Now be careful. Don't cross the Meru. Turn the Mala in such a way that the 109th Mantra is counted on the bead with which the 107th Mantra was registered. Thereafter proceed with all sincerity and finish with your second Mala of Japa. Thus do some twenty Malas of Japa a day; once in the morning and once in the evening.

A Mantra is a word-symbol or symbols representing and expressing, as nearly as possible, the particular view of God and the uni-

verse they stand for. There is nothing secret about these Mantras. All of them are in the scriptures, but when the Mantra is given to the disciple by an illumined teacher, it becomes a living seed. The teacher, by his spiritual power, gives life to the word, and at the same time awakens the spiritual powers latent in the disciple. This is the secret of the teacher's initiation.

Just as a mantra is an aid to meditation, worship of Kali, Durga, etc. is also an aid to meditation. The latter is called worship of God through an idol (Prateeka) or a form (Pratima). Mind you, it is not the idol or the form that is worshipped, but the God in the idol or the form. The idol stands only as a suggestion of the ideal.

These various forms of worship have been provided to suit the needs of different types of men at different stages of their spiritual evolution. This is just like man, when he begins to learn writing, he draws first big scrawls, before he can successfully try a smaller hand. So too a person must acquire the power of concentrating his thoughts by fixing the mind first upon Divine-forms or symbols and then, after a fair success therein, he tries to fix his attention upon the formless Divine-Presence.

A Mala generally consists of 108 beads strung together in a single corn with a little space left between the beads. One of the beads protruding out is called the Meru. At each chanting of the Mantra a bead is turned. So long as the mind is chanting the Mantra the telling-of-the-beads continues but, when the mind strays away to other realms, the movement of the Mala stops. This causes a jerk of which the practitioner becomes aware and pulls the mind back into the track of continuous chanting.

Japa is an easy method for men like us, kicked about and bullied by the worlds without and within. Start today. Right now. There is no moment more sacred, or auspicious, as HERE and NOW for spiritual practice.

Any one of the following Mantras can be taken up according to taste.

**(A) Vedantic Mantras**

**Meanings**

1. TAT TWAM ASI..... That Thou art
2. AHAM BRAHMASMI..... I am Brahman
3. AYAM ATMA BRAHMA..... This Self is Brahman
4. SIVOHAM SIVOHAM..... I am Shiva-Auspicious

**(B) Puranic Mantras**

1. OM NAMO NARAYANAYA
2. OM SRI RAMA JAYA RAMA JAYA JAYA RAMA
3. OM NAMAH SHIVAYA
4. OM SRI SHANMUKHAYA NAMAHA
5. OM SRI RAMACHANDRAYA NAMAHA
6. OM SRI LAKSHMIYAI NAMAHA

Let us now take a typical Mantra—Om Namo Narayanaya. “My prostrations unto Narayana,” and try to discover the attitude of surrender implied in it. Prostration is not merely a physical act of bowing but is a conscious act of discovering the greater in us and seeking our identity with it. To tune ourselves with the better or the nobler, and thereby gathering unto ourselves the very qualities and greatness of the Higher, is true prostration.

In order to prostrate there must be, at least, two factors; the lesser, that prostrates, and the Higher at whose feet the prostrations are offered. Within each one of us there is the matter-conditioned ego, and the unconditioned Eternal Self. The Japist in himself is trying to end his false-ego at the altar of himself...the Supremely Divine Self, Sri Narayana. Thus during the Japa the individual practising it will be sincerely striving to surrender totally his personality to Narayana who is the concept of the Reality.

Japist's own annoyance at his own mind wandering here and there during Japa. The latter is caused by exhaustion, because, to hold the mind in balance at a given line of thought is a great strain, to the beginner and, therefore, his mind gets fatigued.

A new driver at the wheel knows not how to relax. Thus, he unnecessarily exhausts himself before he has driven round the next corner of his own street; a new swimmer will be fatiguing himself with in a few yards; a new house-wife gets tired looking after her first born. Later on, the very same woman easily manages her half a dozen children, along with her late-cousin's four little kids... and, yet, discovers for herself plenty of spare time and mental ease for her afternoon chats with the neighbours !!

There is an art of economising Energy in work. There is for every work, its own required stamina to be drawn from our individual personality. This is equally true in all spiritual activities called Yogas. One's own subtle judgment upon the works of an artist, as distinct from those of another, is not a detail which is really taught, but it is that which, during practice, one comes to discover oneself. The same rule applies in the Art of Yoga also. The artistic practitioner all for himself. This will come as a result of continuous practice in the right direction.

A Japist's attempt is always to maintain his mind in one fixed line of divine thinking. To one who has gained a sufficient poise in this subjective art of a single-pointedness, a knack gathered through the practice of contemplation, to him, meditation is natural; for, meditation itself is but a conscious attempt to "maintain the mind in one channel of thoughts belonging to the same species."

Japa is thus a very healthy and effective aid to meditation, if properly practised and regularly pursued.

Regularity and sincerity are the secrets of success in Spirituality. Guard the mind against all excesses and make it immune to selfishness and passion. Watch how imperceptibly the mind ties itself down with things and beings, happenings and circumstances by its own unintelligent attachments. Even when all these warnings are faithfully obeyed, there is still a subtle danger of the Japa-activity being muddled with our incorrigible thirst for fruits. Profit-motive is the strongest urge in man in all his strenuous activities. Japa, polluted by his profit-motive, cannot end in spiritual effulgence of the one doing it.

### **Stop Worry—Act**

Mighty plans of action can be undertaken only by equally mighty men. A man is mighty according to the amount of energy and concentration and tranquility of mind he can bring into his undertaking with confidence in himself and faith in the goal he has chosen to reach. This self-confidence can be generated and continuously maintained even in the face of dire difficulties only if we hold on to our convictions. What we have gathered as "knowledge" from our studies of the scriptures, when reinforced by our deeper reflection upon them, becomes our "understanding" of them, and when we try to live our understanding, it hardens and crystallizes into our "conviction."

Thus the great words of eternal assurances—"My devotee shall never perish," "I shall save you from all evils," or "Equanimity itself is the highest yoga" (all from Geeta) — can rekindle in a true seeker a fresh burst of enthusiasm with which to meet the obstacles and vault over the hurdles in his dash to his chosen goal or destination. The dejected personality in us can get revived and refilled with fresh faith and courage, when we reflect upon such scriptural declarations. Let us repeat them to ourselves often, apart from our deep and steady meditation upon them, as a sure antidote against our

sagging self-confidence and shrinking sense of dejection and gathering mental depression.

In spite of all the above methods of intelligent living—study of scriptures, assimilating it through reflection, accepting the creative ideas, keeping a high ideal in our mental vision, cultivating more and more faith in ourselves and in our chosen goal—still, sometimes in the lashing onslaught of life's urgencies, we are apt to lose our balance and fall into the dirty ditches of despair, despondency and worry.

In all charity and kindness, we should not allow worry to always worry us. Why not take the battle into the enemy's land, and worry the worry that comes to worry us? Worry not. No dynamic young man should waste his precious time in this suicidal mood of unintelligent worry.

It has been found that there can be only two kinds of situations—over which we generally worry (a) the inevitable and (b) the remediable. The former worry is unavoidable, even irresistible, and we can do nothing about it. Therefore, we need not worry over such worries, just keep smiling. The latter can be remedied through self-effort and right actions. Naturally then, why should we waste time and energy, by worrying? Let us get up, tighten our belts, roll up our sleeves and work to remedy the situation which is threatening to worry us.

All these need but a little more self-confidence and faith in the Great Protector, the Lord of the Universe. Surrendering to Him mentally, in love and dedication—“Shiva-Shiva-Shiva”—let us throw ourselves into action. Who will waste time in worrying except the dull, inept, and the wretched? No intelligent man will do it—or need do it. Let us win over all our self-polluting worries. Remember—we are walking the Spiritual Path.

And yet, to worry over little things has become almost a fashion with us. An optimistic young man dashing in and out of his activities



cheerfully and joyously, is looked down upon in our society today as an irresponsible, carefree youngster. We value the fool who goes about, weighed down with imaginary fears, weeps at possible difficulties, shudders at probable troubles that might arise, or goes mad with the memories of the worries that he had some years back. The society looks at such an incompetent one and considers him as a respectable, responsible householder. But alas ! it is always such fools who soon fall ill and we hear of a sudden death—a case of thrombosis !

Worry is such a wasteful extravagant habit of the mind. It costs much and it produces so poor results. Let us not waste our time and energy in ruinous worry. That vitality which is thus dissipated, if directly turned to positive action, it can remove all possible chances of worrying in the future. Honestly, this is so logical that it is almost obvious—and yet, we keep on worrying over the very question why we worry about our phantom, fiendish worries.... “Stop worrying” is the only effective remedy for all worries.

Worry is not in itself a sin, but like all sins it is precious energy mis-spent in unproductive and wrong directions. Correct thinking has mended many patients of worrying who were not only able to cure themselves but they have also come to discover a happy contentment in the new life-style of dynamic and creative activity.

By making a habit of reading and reflecting upon the Scripture—the Upanishads and the Bhagawad Geeta—the mind is enchantingly and easily turned into the vista of “right thinking.” This is proven in the autobiographies of great men who reveal to us the secret of their stupendous achievements. The quickening power of a scriptural saying has often revolutionised man’s life and character. Geeta has been thus more than a mother to many

great men of India, and the Upanishads have been the "solace-of-my-life" to all sincere students.

### **Jet-age—Relax**

Our age is characterised by abnormal and almost suicidal stress and strain, hurry and waste. Generally this is attributed to the fast life of the metropolis and to the speed that has engulfed us in this jet-era. But these are only the hurried conclusions of a very superficial observer of the mere outer shell of happenings and the objective arrangements of things in life. A subjective study of the inner nature and working of the human personality must reveal yet another, surely a deeper reason for the very birth of this technological age. It is man's own false values that have made him the slave he is today.

Man has come to live a life dictated by desires and lusts and their fiery throbs. Thus by a moral and ethical break-up within him and around him, the floods of passions have gained an apparent recognition, status and glory. The nation that demands more, the community that covets more, the individual who indulges more is today considered as progressive, successful and smart. In such times, the theatre and night-clubs progress faster than the universities and temples-of-God. Together these bring in more unhappiness to humanity, though more riches and splendour to the community. The Broadway-glare blinds the majority and they see not the rot-paraded, they hear not the blare of the hooting traffic and the deafening modern music which make it impossible for the average man to catch the bemoaning wail of tragedy, from the inner, restless and fatigued, weary and bored personality. This then is the cortage of our times—a sad humanity living through the richest era in its history.

Should the tragedy be perpetuated? Is there any remedy? Can we help the world that is suffering today, caught up in a web

of its own false values? Can mere preaching help them? Is there anything more that each can do for himself to lift himself from his own sense of incompetency, boredom, frustration and utter helplessness?

Vedanta advises a path; a simple but effective daily exercise "Be quiet;" the art of relaxation. In our present life we carry with us an unnecessary load of worries, fears, anxieties and excitements which none will say are unnecessary, as they have become part of the price we have to pay in our present-day life for all its vaster wealth, larger trade, greater production and world-wide contacts. But we need not allow that load to crush us; in spite of them we can learn to steel our shoulders and straighten our backbone. And this technique is to "Be Quiet."

At least for ten minutes each day let us try to be totally relaxed, not only in body, but also in both our mind and intellect. Allow the body to sit in total relaxation. As the body relaxes we shall find that wilder does the mind dash forth and our intellect too, becomes stormy with swirling thoughts. In this pernicious-tornado let out by ourselves in our own bosom, we shall find all our worries and fears, regrets and passions, attachments and disappointments—nay, even a thousand petty things totally forgotten by us—all of them splintering about and together opening up an endless column of hell-like fury.

But we must have courage. We shall not despair. Calmly let us observe the mad and furious chaos. Smile, and cheerfully watch. We are not in any danger. We are just watching the wild cataclysm from the safe towers of our spiritual-strength and power-divine. Thus, maintain peace and poise in the heart—and serenely watch on.

During these moments of watching, we are but a "witness" of our own inner urges and our outer world. As a witness, a passive

but alert observer, we are neither involved in them nor do we participate in their confusions. It is always in our involvement and participation that we become the victims of the fury within, or of the tearing storms in the outer world of problems.

This is the attitude of detachment, when our mind rests in its own poise while watching, the hectic dance of happenings around and within us. Under such a situation it is found that the mad dance of the mind quietens just by itself. We shall sink into an all-embracing mood of dizzy quiet. This is the beginning of meditation.

It is not easy. The roaring floods of events and thoughts can daze one's mind and it often slips and falls with the swell, only to be carried away with the torrents into the tumultuous swirl, shattering the peace within.

Where we keep the mind in peace, there must be centre for it to hold on—and that is the Feet of the Lord. Repetition of the Mantra helps to support the mind firmly on the terrace of peace from where it can continuously watch on without its active participation or total involvement.

Thus if, for at least ten minutes every day in the morning or in the evening—we can consciously attempt to rest our mind, it can be revived from all its fatigue, and it can get re-charged with all its irresistible potentialities. Conscious rest is the secret of revitalising an exhausted mind. Surrender unto Him as a child, be then neither a son nor a father, a social being nor a national member. Let us detach ourselves from all such earthly relationships and attitudes. There, in those moments, we are just the “creatures” turned towards our “Creator.” Worries and agitations will quieten as though by the waving of a magic wand.

The Lord, the Supreme, dwells in the heart of all and His Glory peeps out through our equipments. When we tune up and thus

purify our equipment, the Divine shines out with a greater dash, and we call these rays of His Glory, shooting out through us, as our abilities and efficiencies.

Among the wondrous phenomena of this Universe, the human body appears to be the most unique self-repairing machine. Give rest to the body, it will correct itself; hence naturo-paths recommend long rest and fasting. There is no disease that the body cannot throw out by this direct method. Similarly, by giving "rest" to the mind-intellect equipment, it will revive itself; hence spirituo-paths (sages) recommend long rest and meditation. There is no illness that the mind cannot shake off by this subtle process.

## CHAPTER IX

### Meditation—Step by Step (1)

Meditation is the final gateway which leads to the Supreme Self within. Before the Self, the core of the human personality, can be reached our attention must first be withdrawn from the world of sensual activities and then from the five layers of matter enveloping it (the five Koshas). The mind of man attracted by the sense-organs constantly dwells in the sense-objects around him. His attention being extrovert, the world of beings and things create desires and agitations in his bosom thereby rendering him unfit for any concentrated activity. To subdue these activities the first step in the process of meditation would necessarily be to disengage his attention from the world. This is achieved by practising selfless service, by cultivating devotion to the Lord and/or by studying and reflecting upon the scriptural indications of the Truth.

Having thus achieved a certain amount of withdrawal from the world, the meditator chooses a quiet place for his meditation so as to be physically away from the disturbances of the external world. It has been the common experience of seekers particularly in larger cities not to be able to procure a quiet place for the purpose amidst the noises both outside and inside the house. Whenever such a situation arises the solution would be to choose a quiet time, say, an early hour in the morning when everything is silent and peaceful. One should bear in mind that an absolute quietitude is not found even in the severe atmosphere of the Himalayas and what we are seeking is a *relatively* peaceful place. In fact, real tranquility is found within one's self and not in the environment.

In the place chosen for meditation, the idol worshipped by the seeker is fixed in front of his meditation seat with the feet of the Lord in level with the vision of the eyes. In case no particular idol is worshipped and he wishes to have one, an OM sign may be prepared and placed likewise. Flowers, incense-sticks and other decorations help to suggest to the sense-organs that the mind has withdrawn from the world and is seeking the truth.

After having thus detached from the gross external world the next step in the process of meditation is to withdraw one's attention from the physical body. The mind which has been pulled back from the world may still think of the body and continue to dissipate itself. To avoid this, the meditator, (Sadhak) is advised to maintain proper health and take pre-cautions to ensure that the body does not cause any disturbance during the practice of meditation. Again, at the seat of meditation the strain in the limbs of the tension in the muscles may disturb one's concentration. To get over these disturbances the meditator is asked to sit in the correct posture using a thin flat cushion, not too soft—a blanket folded twice should serve the purpose. The correct posture for meditation is to sit with eyes closed, having a maximum base, vertebral column erect with left hand placed on the left thigh and the right hand with the Mala on the right calf muscle. The eyes are kept closed and looking nowhere, in particular, in the within.

With posture thus fixed, the mind is made to massage slowly the various muscles of the body starting from the neck and descending to the toes with a view to inspect and release their stiffness and tension, if any. This process is called "Thought-Massage". With the completion of the thought-massage, the withdrawal of one's attention from the disturbances of the physical body is complete.

The more successfully the meditator can relax, the more he can easily withdraw all his extra attention from his physical structure. Even when the relaxation is to a degree successful, one can experience an embracing joy and peace within oneself as a cool harbour against the blasts blowing from the deserts of agitated minds.

The getting away from the field of the body is achieved by ourselves consciously entering into the mental and the intellectual levels. It must be the ordinary experience in life that when one is deeply agitated in one's feelings or thoughts, one is the least conscious of the body. In spiritual practices, the meditator by engaging himself more and more intensely in his mental and intellectual fields, learns to withdraw consciously his entire attention from his physical structure. Meditation upon the Lord's-form and Japa (repetition of His Name) are techniques, by which a spiritual seeker (Sadhak) gets himself fixed more and more in his "subtle-body", and thus gains a complete oblivion, for the time being, of his body and its surroundings.

The "subtle-body" is considered by our Scriptures as functioning in four different offices. The 'stuff' remaining the same, the subtle-body is called the Mind when it is working in the field of doubts and feelings. The same mental 'stuff', when it functions as a firm and willful determining factor, is called the Intellect.

The subtle-body is made up of the Mental and Intellectual sheaths which respectively contain emotions and feelings of the mind and the ideas and ideals of the intellect. All these are mere thoughts. The subtle-body, is, therefore, constituted of thoughts just as gold ornaments are made up of gold, or mud pots of mud.

However, there are functional differences in these thoughts which have given them four distinct conditions known as:



- 1) Mind (Manas)
- 2) Intellect (Buddhi)
- 3) Ego (Ahamkara)
- 4) Intelligence (Chit)

The four put together constitute our inner equipment, (Antah-karana) in contrast to the outer equipment i.e., the ten organs of perception and action. These four terms are only four functional names for the same basic substance, namely "thoughts."

#### **MANAS: ( Mind )**

In an experience, the first impact of stimuli through the organs-of-perception causes disturbance in the thought and there is restlessness and indecision. This condition of doubt, or indecision of thought, is called mind.

#### **BUDDHI: ( Intellect )**

After the first impact, the disturbance dies down and there is a quietude arising from ones inner decision and determination. This condition of decision of the thought is called the intellect.

#### **AHAMKARA: ( Ego )**

A doubt and a decision will be related to each other only if they belong to a single individual. When both of them reside in a person, he is aware that the doubt and the decision are 'his'. This constant concept of 'I-ness' in his feelings of 'I-doubt' and 'I-decide' is also a thought and its functional name is ego.

#### **CHIT: ( Intelligence )**

The fourth aspect of the subtle-body is the *chit*. It is the consciousness which illumines the above three viz., the doubt the decision and the feeling of mineness; it is the intelligence with which we are conscious of them. Chit is the conditioned consciousness i. e., the consciousness illumining the mind, intellect, and ego.

When the mind, intellect and ego are eliminated, the conditioned Consciousness merges with the unconditioned Pure Consciousness. For example, the 'sunlight' in a room, which is conditioned by the walls of the room, merges with the sunlight outside when the walls are broken down. Similarly the Chit merges with Chidakasha by breaking the wall of the mind through the path of devotion, by breaking the wall of the intellect through the path of knowledge, and the wall of the ego through the path of action. When any one of these viz., mind, intellect or ego is eliminated, all the other two also get eliminated since they are all made of the same substance, thoughts. What remains thereafter, is Pure Objectless Awareness—The Self.

### **Meditation—Step by Step (II)**

It must be now evident that the process of meditation is the process by which the Mind is stopped or the Intellect is transcended or the Ego gets crushed or the Chit becomes liquidated. Any intelligent process by which this great endeavour can be undertaken and pursued intelligently is dynamic religion in practice.

When this knowledge is translated into practice by a devotee, he shall discover that he gets at first more and more established in his subtle-body; and according to the degree of progress, withdraws his attentions from the grossbody. Thus, we as earnest seekers thirsting to live the life of meditation, must seek for a programme of activity in our meditation-seat by which we can get more and more established in the subtle-body and gain the necessary withdrawal from the gross.

The comfortable posture, with the vertebral column erect and the thought-massage, are complete in themselves, as far as the preliminaries are concerned. Now our attempt is to concentrate more and more on the subtle-body so that we may forget the world and the body.

The next step is the quietening of the mind where the predominant thoughts and desires of the day rise and cause agitations. Such of them which arise spontaneously are allowed to come-up and exhaust themselves. The meditator is however cautioned not to initiate any fresh thoughts and thus create further agitations, instead of quietening those that are already in the mind. All the while, the intellect stands from and detachedly observes the thoughts coming up and passing away just as a military officer while taking the salute, watches a marchpast without identifying with anyone of the soldiers marching before him. By this practice all the agitations in the mind settle down, at least temporarily and the mind is available for the chanting of the Mantra. This process, we call as the 'thought parade.'

After the "thought-parade," the individual is fully prepared for the Japa or chanting. The seeker at this moment is advised to chant his Mantra, or sing the glories of the Lord, loud enough at least for him-self to hear.

Watch the symbol of the Lord (or the OM symbol) and chant the name (or OM) sufficiently loudly so that you can distinctly hear and mentally note the rise and fall of the chanting. Make it long and vibrant. Let it rise from the depth of your heart. When you have thus chanted for five or ten times, close your eyes. Here again I must warn you that closing the eyes does not mean a very tight closing, so tight that you become aware and conscious of it. Let the eye-lids fall upon the eyes as though in sleep. Let the lids close themselves as the lotus flowers close up at night. Rest your weary eye-lids upon the weary eyes.

One who is strictly following this technique shall be, by now fully set and ready for concentration. The body and its functions (pranas) are not intruding upon one's attention. Thus, two of the sheaths of matter (koshas) through which we provide ample

chances for our mind to wander, have been efficiently blocked. The sense organs are controlled at this moment, as they have been brought to work in the same field through the chanting. The mouth chanted the name, the ears heard the name, and the eyes rested upon the Form representing the Divine-Name. After bath the skin is cool, and the nose is experiencing the incense burnt at the altar. Thus, through all the sense-organs-of-knowledge we have managed to send into our mind a set of impulses, all of them registering the same reactions. This is the maximum that one can do physically in order to facilitate the mind to settle down itself on one line of thinking.

After the loud chanting, we start the "mental chanting." This is at once a very entertaining and extremely useful practice for a meditator. When the lips are closed we are not to stop our chanting but to continue it *within*. During the early attempts at inner chanting, you will notice that your tongue is crawling in the mouth to express the name of the Lord, or to chant the sound OM. Let your mind supervise the tongue and see that it stops all its movements and lies relaxed on the floor of the mouth. When we have thus stopped the tongue we experience that the chantings are still rising from the throat. Stop this also. Then we find that the chanting has started from the very bosom. Identify yourself with the intellect, as it were, and you can easily learn to watch the mind doing the chanting.

Let the mind chant on. At this time you will experience a great joy and peace. But after a week or two you will find that the mind can chant freely and at the same time it can wander into worldly fields of activity. At such moments let your intellect order the mind to chant-on at the maximum pitch. When you have chanted for about ten to fifteen minutes you will start feeling a perceptible

mental quietude. At this moment cry 'halt' to the chanting. Let all the noises in the mind die down with the last chanting...!.....!!

You can now experience at this moment a Godly peace and a Divine-silence descending upon you wrapping your heart in folds of a unique type of joy, remain in that state as long as you comfortably can. This state of silence at its highest intensity is a state of transcendence of the mind and intellect. It will take sometime for the individual to master it, because of his habit of thinking---his habit of entertaining thought-currents always in the mind. As soon as he comes to that state of no-thought, he automatically and unconsciously picks up for himself new threads of thoughts to follow.

The longer the interval that one can create between the moment one has "stopped" chanting and the moment when the first thought current enters, the more shall one experience the positive quality and vitality of the seemingly empty Existence. With reference to the endless thought-currents and their non-stop rumbling disturbances, the mental atmosphere at his moment is "empty." But with reference to the positive Spirit and the Life-in-the-Spirit, this state is not an empty non-existence, but it is the All-full (Paripurna), Existence (Sat).

### **Halt the Mind!**

In the thick of life, in the work-a-day world, we are ever called upon to face problems, and in these days of acute competition every moment raises a new challenge to be solved by us. A smart young man has to pour out his best at all times in order to build up his life, and later on he has to maintain the very life that has been raised by him. Both these need constant vigilance and meaningful self application. It all means heavy expenditure of his mental resources, and a steady drain upon his intellectual stamina. This can be exhausting and weakening unless he regularly replenishes the brain-drain and replaces the mental wastage.

Therefore, for a few, but sweet moments, cheerfully and joyously learn to halt the mind from all its wanderings in the usual realms of objects, emotions and thoughts. Taste the hush of a conscious Inner-Quiet. Under such balmy quiet, the lacerated mind recovers and refills itself with a strange light and a new power. In quietude, our mind can bring forth for us, ideas, ideals, solutions, remedies, original thoughts and endless creative ideas. Thus, rendered whole and, therefore, enriched and revived with silence divine, let our mind everyday stride forth to serve or to slave for the world—which is nothing but our Lord as perceived by us in our present plane of Consciousness.

At such moments of inner tranquility, the mind can reach out to thoughts profound, which are ordinarily too high for us to readily clasp in the sweep of our personal understanding. When we are still and our mind is quiet, then alone the infinite resources of the Total-Mind will flow down to flood our within. When our movements are for world-service and not for personal gains, these ideas and plans thus "heard" or "seen" in movements of our meditations can be totally relied upon and confidently undertaken; and, in their working out, we shall watch our life gathering a larger significance for ourselves and for others through us.

To some temperaments, morning hours are the best for meditation, while for others, due to the very programme of their Life's duties, late evenings are perhaps most suitable. Some of us, are more creative and original thinkers in the early hours of dawn. Others among us may feel calm and inspired in mind perhaps at dusk. I have known some who prefer moon-lit nights for their meditation. Some consider caves to be the best place for them to quieten their minds. To others, out in the field, under the open sky, seems to be most conducive place to meditate. In fact, these external factors of time and place have really nothing to do with

the practice of meditation—but students in their initial attempts received a false psychological help from these factors. The Scriptures too, encourage them. Soon the seeker will come to realise that these prejudices and taboos of his earlier days were but his own idle phobia.

After discovering through trial-and-error method, the exact hour and precise place where each one of us can most easily and effectively compose ourselves, let us systematically pursue this significant practice of “listening to the silence of the mind,” or “hearing the dynamic hush of the silent bosom.” Let us rest therein peacefully for ten to fifteen minutes, let us learn to relax and retire from all our worries and fears, anxieties and lusts, passions and pains. Let us persuade ourselves to be relaxed, happy, confident and gay as an innocent child playing at the feet of its mother.

There are many unintelligent students of our scriptures, who in their attempt to understand the significance of the spiritual-life of seeking through a mere book-study, come to the hasty conclusion that the Vedanta technique of meditation cannot and will not help them in life, and I have met a few who even vainly argued to prove that a man of meditation, regularly practising, is an individual noted for sure failure in life. The consummate folly of such a feeling is the very cause for the ruin of Hinduism as a dynamic philosophy of man showing him the sure way to live a glorious and successful life. Vedanta is not in any sense of the term, a pessimistic negation of life. It is a healthy philosophy which plans the growth and happiness of man in his individual and communal living; it points out a way to the Beyond in and through life. To accuse that Vedanta negates life is the blabbering of a childish intelligence that has got confused and confounded in its wrong attempt to understand the philosophy, through its mind and intellect, unprepared for the great task.

In the every-day-life also, the greater the amount of concentration an individual can muster in himself, the greater is his share of success. Any one who begins meditation in the right way must necessarily gain to a large extent in the fields of his concentration. Again, as he develops in meditation, he gains more and more in his ethical and moral perfection, in his devotion to the Lord, in his surrender to the Supreme, which must necessarily give him a greater amount of intellectual poise and mental peace. Any one in the world invests his personality, which is thus grown rich in concentration, intellectual poise, mental peace and integrity of character, in any walk of life, must surely succeed and reach the realms beyond the ordinary purview of the average man. These are the characteristics common to every genius, whatever be his field of activities.

Thus viewed, meditation becomes a true education, a secret preparation of ourselves to face the world of changing circumstances and evanescent glories. Therefore, meditation can make of an ordinary man, an incomparable genius. The stories of the great Rishis of the world all tell us that they had nothing much to claim for their general education. Many of them had none of the circumstances to achieve anything spectacular. Yet they grew to such stature and won external gratitude of all men of wisdom merely through meditation. Ultimately through meditation alone prophets and saints became immortal men of wisdom, power and glory. If one saint or sage of the past could thus raise himself above the average in his own generation, everyone of us, as human beings, has the right to claim this privilege as our sacred heritage. Meditate and grow! There is no end to the possibilities!!

## HOW TO MEDITATE

### I SEAT:

Sit on a thin soft cushion.



## II POSTURE:

It is preferable to sit in any comfortable pose you can conveniently manage. Vertebral column should be erect, hands interlocked and thrown in front of your legs. Eyes half open, or closed, and gaze on some object—a statue, photograph or OM symbol placed before you, with all your attention.

## III THOUGHT MASSAGE:

After sitting on a comfortable seat and in the posture described above, relax the body and start massaging the various parts of the body *mentally*: neck, shoulders, upper arm, lower arm, hands, chest, abdomen, back, thighs, calf-muscles and feet.

## IV OM-CHANTING BY MOUTH:

After thought massage, start chanting OM. Let the sound of the chanting rise like a fountain—chant on. Let the OM vibrations grow and expand around you and about you and form an enveloping atmosphere around you. Let the Om-vibrations unfold themselves into ever winding ripples—chant on vigorously, powerfully and sincerely.

## V OM-CHANTING WITH MIND:

After having thus chanted by the mouth, the next step is to chant-OM silently by the mind. Put a sudden stop to chanting as though some one has shouted the order 'stop', to reach to thoughtless state of mind. The order to stop must come from within you. If this is found difficult, as some sadhaks will find it so, you can thus chant louder and louder in the mind and by the mind, and when you have reached the peak, slowly and steadily reduce the tone of this mental roar into just a mental chanting, and reduce it still further into a mere mental whispering. The soft inner whisper of OM-chanting may be allowed to drown and dissolve into a positive perceptible silence within.

## VI THOUGHTLESS STATE OF MIND:

When you stop mental chanting and be, for a spilt-moment, in the "thoughtless" state (there are no thoughts in your mind) hold on to that state as long as you can. As soon as thoughts stem up from this silence, and the peace and silence of the thoughtless state of the mind is disturbed, chant-OM to enable you to retire again into the "thoughtless" state. This process may be repeated as many as 3 times during one sitting. Never strain: be at ease: relax.

## CHAPTER X

### Tips for Success—Never Hurry

Regularity and sincerity are the secrets of success. Progress in meditation is never achieved according to programme. Hurry-burry will never take you anywhere except to the lunatic asylum. Go slowly; allow the momentum of meditation to lift you into it. Remember you are the recipient; you must learn to wait. How long must we have waited as a rock, before the stone-life evolved into the plant-life? How long nature must have knocked at the plant in order to make it a living animal? How many millions of years it must have taken the animal to become man? Now, at this moment, because of our rational intellect and mind, we have, to an extent, got the freedom to hasten evolution. That does not mean you can dash into His Palace Chamber. Let that intellectual vanity get completely dried up in all of us. In all humbleness let us learn to surrender.

It is not a question of our dashing into It; let it come and envelop us. We can never dash into sleep, can we? We prepare the ground for it, and invoke sleep. Then sleep comes in its own rhythm and envelops us. Burning aspiration does not mean that in a hurry-burry, we try and dash into It. The anxiety to sleep is the burning aspiration of the waker to reach sleep. Because he is tired and fatigued, with the waking programme, he hastens to quieten himself in the silence of the refreshing sleep; but remember, if he gets excited and anxious to sleep, he will never sleep!!

Everything creative in Nature is slow and steady and continuous—except earthquakes and storms, which are destructive.

The opening of the flower, the germination of the seeds, the growth of the trees, the sunrise and moonrise, the sun and moon setting, the high tide and the low tide—all are slow processes, though they are precisely timed. If you sit near the sea and watch, you will find how slowly and steadily they happen. How rhythmic it is. There is no jerk. It is not possible that for six days you live a foul life and on the seventh day, you dash into the presence of the Lord and say 'Hi' to Him.

That is not the way. Spiritual life is an attempt at hastening the evolution; it is not a call for revolution. There is no question of pulling down everything and burning and blasting. Meditation is the inauguration and the invoking of a slow creative process to lift us from our present state of Consciousness and life-style. Meditation is a process of tuning ourselves to It, but you have to wait. Only when you try to dash into It, the experience freaks out. Wait patiently for It to descend into your experience. If it is not descending, there is no question of being impatient about it. It only means that the tuning-up is not complete.

Meditation and spiritual life are impossible—cannot touch you; they cannot affect you even from a distance—if you are drooping in your mind, loaded with dejections, disappointments, sorrows and despairs. Pessimism is the most dangerous attitude for the spiritual student. This idea is repeatedly declared and preached by all religions. When they say "you must have faith, faith in the ultimate goodness, faith in a loving and all forgiving Lord," they are using a positive language to indicate the attitude of hope and contentment, which the devotee must always maintain in himself.

There is no use of you despairing. Religion is meant for the imperfect, not for the perfect. But the seeker who condemns himself for his imperfections is a fool. He does not know

what he is doing; he is unintelligently meditating upon his own negative qualities, his own imperfections, and therefore, he becomes more and more devilish in his imperfections. For, as we meditate, so we become. Therefore surrender your imperfections unto Him, as your richest Treasure, offer them all to Him.

This is the meaning of your offering fruits and flowers to your teacher. Flowers are the sources of perfume; perfume has got "fragrance" (Vasanas). When we offer a flower unto Him, the symbolism is that we are trying to offer our vasanas at His altar; so too, we offer fruits—the "fruits of actions." The fruits of the earlier actions and thoughts that we had, entertained are the Vasanas that are recorded in our unmanifest, the Causal Body—which come to express in our mental zone as "Sattva" (the pure and noble), "Rajas" (the passionate and agitated), and "Tamas" (the dull and inactive) moods. We must offer them all unto Him, in order to enter meditation.

The idea behind it all is to develop optimism, to get away from that "wet" feelings of helplessness, that ooze out of memories of the past mistakes. The more mistakes we have made in the past, the more the sinners we are, the more fit we are for religion. Let us make ourselves, available for the Lord to cure us.

This attempt at surrender is surrender in the highest mood of meditation. So an emotional person who surrenders unto Him, the beloved Lord of his heart, reaches the same mood of meditation. The intellectual one, who understanding that the Consciousness that illumines everything is the Self, turns away from all outer physical objects and inner mental thoughts (Vrittis), in search of that awareness that illumines everything. So it all boils down to what I said in the very beginning, keep yourself cheerful. Now that you have chosen your path, now that you have learnt to surrender unto Him, why carry the load? Let him carry your cross!

Thus surrendering the bundle of your futile memories of the past and your worries of the future at His feet, be hopeful. Rich in a faith born out of understanding, learn to smile away your sorrows. Be unaffected by the play of Sattwa, Rajas, Tamas in you. Be relaxed with none of your inhibitions, the hang-over or tensions in your mind.

With such a cheerful mind you can remodel your personality. Everytime you sit down for meditation, go through all the processes. The posture, the thought-massage, the surrender to the Lord, the deep-breathing, the mental-chanting, and when you are sure the mind's wanderings have ended, slowly silence the chanting in your own mind. All these preparations may take 10 to 15 minutes. The actual attempt at holding yourself in the pure "Silence" may be only for a split-moment. It is right that it should be so.

Never try to lengthen the time experiencing the Silence within. The attempt of the meditator is to add a depth to the Silence, not to add a longer duration to the Silence-experience. If you try a longer duration of Silence within, you will be suppressing, which cannot contribute to an unfoldment. And every sitting cannot be a success. If anybody says that he is regularly having successful meditation, he is telling a lie; or he is not engaged in meditation at all. Every day cannot be the same, and there are certain days every month when you won't get it at all. Yet, regularity and sincerity are the watchwords of the meditator, the pledge of the spiritual seeker. So even though you are not in a mood, see that you sit down for meditation under all conditions—even if you are travelling. These 10 to 15 minutes are not yours, they belong to the Lord.

Regularity can be maintained even in the modern society, when you do it in the early morning, because early morning is the time when none will reach to disturb you. If you make it

in the evenings, then a thousand disturbances can rise up every day. If you are working the late shift in the nights, come home and sleep; don't try to meditate. To you, your sleeping time is night; and after the sleep, when you get up fresh, that is your early dawn. Thus, meditation is not be ordered by the clock on the wall, or determined by the position of the sun in the sky, it is to depend upon the cheer and vigour of the mind. Thus, intelligently select a time when the least disturbance is possible, and be regular in your "attempts at meditation." The days when you are not in a meditative mood, on that day do Japa for a longer time. It is at such moments, when the mind is in a riotous mood, or in total revolt, that the Mala becomes very helpful to the seeker.

Let not any seeker throw up his efforts in despair and run away from his meditation-seat, even after his millionth failure to quieten the mind. These are attempts, though apparently unrewarding, are slowly eating up into the delusions and widening the gateway to Realisation. Never give up-never despair. Strive on... on...and....on. Every effort you put forth is a step taken towards the truth. When tired...smile. When exhausted...rest, and then strive again. When dispirited...sing His glories. When totally disgusted...surrender to Him. Help comes! Help surely comes!!

The path of spiritual unfoldment is reserved for the wise heroes and not for the simple-minded, foolish cowards. You must, now and then, assume a get-tough stance with the mind. Don't yield easily. Continuously fight down the mind's rebellions.

Even when you are losing, retreat still fighting for every inch. Call up reinforcements from the Lord, through your devotion and surrender.

The sadhana must be continued till the achievement of realisation of the "Flameless Light" (Nirvana) of Consciousness. Says the Guru, "To gain the Supreme experience, through a total quietude of the entire mind-intellect-equipment, Oh Sin-less-one, strive on till you reach the Abode of Peace. Brahman."

Having thus set the student on the path and having equipped the pilgrim with all knowledge, the teacher in the Upanishad says to the seeker: "Godspeed! Good luck enroute!! May you go pleasantly beyond the Kingdom of Darkness" into the Light-of-Lights, by whose Light alone all other lights are lit up.

Never hurry. Have faith in the Lord and your teachers. And hasten slowly. "Hari Om-Hari Om—Hari Om."

OM-TAT-SAT.



## THE HINDU RELIGION

### Introduction

What is commonly called "Hinduism" or the "Hindu Religion" is one of the major religions of the world and there are over 400 million Hindus in India.

How did the word "Hindu" originate? In ancient times, Hinduism was known as the Arya Dharma and its followers were the Aryas. No one has been able to say where the Aryas originally came from. Guesses range from the Arctic Regions, Central Asia to the Mediterranean Coast and Swami Vivekananda was of the firm conviction that the Aryas did not come from any place outside India.



But their earliest home seems to have been in the Punjab which was separated from the land of Iran (Persia) by the River Sindu. The Iranians (Persians) could, for some reason or other, never pronounce the word "Sindu" but pronounced it as "Hindu". Thus the Aryas came to be called "Hindu". As time passed, the Aryas themselves started to use the term "Hindu" which has been accidentally coined by the Iranians. The lands where the Aryas originally spread from the Punjab was called "Aryavarta". The Aryas spread gradually to the South and then the whole of India and the entire country became known as "Hindusthan", or the land of the Hindus.

In India, religion has been, all along, the mainspring of its people and it was their religion which gave birth to the glorious and brilliant culture of the Hindus. Even from the very ancient times, the Hindus produced superb, high quality paintings, sculpture, architecture, music and poetry. They wrote learned and brilliant treatises on many subjects like Philosophy. Philology Grammar, Logic, Politics, Astronomy, Medicine, etc. and proofs of their remarkable skills in Engineering, Irrigation, Shipbuilding and numerous arts and crafts are still evident today. All these had their roots in their religion and all the ideas and ideals behind the above were inspired mostly by the Hindu Saints!

Hinduism together with its main branch, Buddhism, soon spread beyond the boundaries of India to other countries like Ceylon, Burma, Thailand, Cambodia, Laos, Vietnam, China, Japan, Indonesia, Malaya, Korea, etc. Scholars seem to have detected traces of Hindu civilisation even in Mexico in the North American continent!

One of the peculiarities which deserves mention is that the Hindus never thrust their religion forcibly or by trickery on other people. Peace, love, compassion, sympathy and service were their

watchwords. That point will be more significant later on when the actual details of the Hindu religion are discussed. The people of the foreign countries welcomed and hailed the superior culture of the Hindus. Thus one may say that Hinduism is the mother of civilisation in the East. There is evidence that Hindu ideas reached even ancient Greece which is generally acknowledged as the cradle of civilisation in the West.

For some decades, people in the West have been learning to appreciate and esteem the Hindu way of life and some have even begun to adopt the Hindu ideas and ideals.

This great religion of the Hindus is a Mighty force for universal good. That is why this religion has had such a glorious and brilliant record of past achievements and why the Hindus believe that their religion is destined for a greater and more glorious future.

### **What Hindus Mean By Religion**

The word "religion" means a system of faith and worship. In the West, what is commonly meant by religion is the belief in the tenets of a Church and performance of certain rituals prescribed by the Church.

The Hindu calls his religion his DHARMA. The word "Dharma" has a deeper and wider meaning than the word "religion" used and as understood by the Westerner. The word "Dharma" is from the Sanskrit root "dhri" which means "to hold" or "support". Therefore, "Dharma" stands for that which holds up (or supports) the existence of a thing. Everything in the whole Universe has its own dharma because it must rely on something for its existence. And what is it on which the existence of a thing depends? It is the essential nature of a thing without which it cannot exist! The essential nature of a thing is therefore called its dharma! (e.g. Fire burns. Its power of burning is its dharma).

Man also has an essential nature that upholds his existence as distinct from the rest of creation. This must be the dharma of Man! Naturally, one will ask: What is this essential nature or dharma of Man? The Hindus strongly and emphatically uphold that it is the power of becoming divine that distinguishes Man from all other beings. It is easy to see that you are stunned by this statement and your natural question to this startling and, to the believers of certain religions, heretical and blasphemous statement is: "How can Man become divine? How is it possible?"

My next equally startling and more heretical and blasphemous reply is: "Because Divinity is already within him!" This confident statement is bound to startle, disgust or frighten many of you. But why should it? It is the truth. And this truth has been clearly stated in all the scriptures of all religions. To quote the Bible:

1. In the Book of the Genesis, we are informed that, before God created the whole universe, there was nothing except God himself. God has been described as Omnipresent, Omnipotent and Omniscient. All of us firmly subscribe to these statements and descriptions. If God were Omnipresent—(meaning that He is present everywhere and that there is no place where He is not. In other words, that He is Infinite!)—does it not stand to reason that everything else is infiltrated and pervaded by Him? That He is in everyone and everything? The word "Creation" as used in the Genesis gives a wrong idea because "to create" implies the production of a new form or shape with a new name from some existing raw material. (For example, unless there is the raw material in the form of mud, no pots can be made! If *only* God was there before the Creation, then He must have been the raw material from which all the forms and names sprang. In Hinduism, "creation" is not the production of new forms and shapes from something non-existent but it means "projection" from what alone existed before creation took place.

Since only God existed before the Creation, then all of the Universe and every member of the plant, animal and human species can only be projections of the Infinite God. Hence, Man has Divinity in him and it is his dharma.

2. "My Father and I are one!" Did not the Lord Jesus mean the one-ness of the Infinite Spirit?

3. "The Kingdom of Heaven is not of this world!" and "The Kingdom of Heaven is within you!" only plainly tell of the Divine in Man which is his essential nature or dharma.

4. "Love thine neighbour!" Vedanta says: "You are the neighbour!" We are divine by nature. But the divinity lies very deep in us. We do not perceive It because of our unclean mind which stands in the way. Just as the smoke veils the flame or the dust on the mirror prevents seeing the image on the mirror, God cannot be "seen" through the barrier of an unclean Mind! But God is there all the time—in us and everywhere! If we wish to have the light, or to see the image in the mirror, then we must clean the chimney of all the soot or the mirror of its dusty veil. Similarly, we must cleanse the mind of its impurity which veils the divine in us!

Before we proceed further with the question of cleansing or purification of the Mind, let us first consider, in brief, the teachings and sources of the teachings of the Hindu Rishis, Sages or Saints—those men of Wisdom or Enlightenment.

These teachings of the Rishis comprise the philosophy known as "Hinduism" or the "Hindu Dharma." It is also usual to call Hinduism the "Sanatana Dharma" which means "The Eternal Dharma." The holy texts which contain these teachings are known as the "Shastras." Shastras contain the answers to such questions as: "Who is God? Where does He dwell? What does He look like? In what manner or how are we related to

Him? Why should we try and strive to reach Him?" and so on. The Shastras also teach us the methods by which we may realise Him; how we can bring out the divinity in us; what the obstacles are on the way; how to get over the obstacles; how we should behave or conduct ourselves; what acts to perform; what acts to eschew! etc., etc. The Shastras teach all these also!

Throughout the march of centuries, countless Sages had reached the Goal of religion by realising God. Many of the Sages had reached the same Goal by treading on different new paths. This is one of the reasons for the numerous Shastras in Hinduism while Scriptures of other religions are limited, in variety and number! Moreover, since there has been the necessity to explain religion to different classes of people, it gave rise to different grades or types of Shastras.

Of the numerous and different sets of Shastras, the most ancient are the VEDAS. All the other Shastras originated from the Vedas. The Vedas are based on direct experiences and revelation. One cannot deny the principles!...Can one deny such principles like the Force of Gravity or that this Earth rotates from west to east and hence the Sun rises in the East? Because the Vedas are based on the discoveries of undeniable existing principles by the personal experiences or direct revelation, their authority is unquestioned. All other Hindu Shastras owe their authority to the Vedas. The Vedas are known as the *Srutis* which are eternal principles "heard" by the sages as revelations during meditation. The Vedas are so very ancient that no one is able to definitely pinpoint the exact period when they were first given out by the Sages.

The word "Veda" is derived from the Sanskrit root "vid" which means "to know." Thus "Veda" came to mean "knowledge of Truth"! As God and creation are infinite and eternal,

Veda, as knowledge of God, is infinite, inexhaustible and exists eternally in the universe. Now, we can understand why the Hindu philosophy is called the "Sanathana Dharma" or the Eternal Dharma! This knowledge was discovered through personal experiences by hundreds of Seers or Sages, each following his path and discovering some aspect, and these subjective discoveries recorded, preserved and reverently passed on to us are the Vedic-texts. The Hindu Sages or Seers who experienced the Truth, were the *Rishis*. They were more concerned with passing on the result of their discoveries made by personal experience and, in their extreme modesty, did not care to even mention their names for posterity to remember and adore them. The Vedas are four in number; Rig-veda, Yajur-veda, Sama-veda and the Atharvana-veda.

**Upanishads (Vedanta):** In the concluding portions of each Veda we find the unique literature called the "Upanishads." The Upanishads are thus called as "Vedanta" meaning "the end of the Vedas," because they occur towards the end of the Vedas or because they contain the very essence of the Vedas. The Upanishads are given out in the form of a dialogue between a Sage who has achieved Enlightenment, or realised God, and is fit to be a Preceptor or a Guru, and the seekers, who are his disciples. They deal with highly spiritual or metaphysical subjects, and answer questions like: "Where and how does God exist? How and why should one try to realise God? What happens when a person realises God? How and why should one try and realise God?" etc., and we can learn all these from the Upanishads, or Vedanta. For those interested in knowing what the "Upanishad" exactly means, "upa" means "near", "ni" means "below" and "shad" means "to sit". Thus the word "Upanishad" means the Guru sitting near the Disciple or student who sits below. Thus the Upanishads refer

to the discussions on the transcendental themes, between the Guru who sits at a higher physical and spiritual (or enlightened) level and the student who sits near the Guru but at a lower level—both physically and spiritually. For Knowledge, like water, can flow only from a higher to a lower level. Only then can there be receptivity attunement, harmony of understanding and sympathy between the Guru and the student.

**Smritis :** These are codes or manuals of social, ethical, moral, domestic laws of conduct. These also describe ceremonies and rites connected with the domestic life of the Hindu. These Smritis prescribe, or prohibit, certain acts or conduct for a Hindu according to his birth and stage of life. Please note that the Smritis are prescribed for certain or particular social periods and are liable to change as society and circumstances also change. The Smritis may change from time to time but the Srutis or Vedas are eternal, and so can never change. The Smritis cover in their wide embrace all the Shastras except the Vedas!

Each of the Vedas is divided roughly into 4 sections :

1. **Mantras :** lyrical chants adoring the beauty of Nature.
2. **Brahmanas:** containing elaborate descriptions of rituals.
3. **Aranyakas:** prescribing various methods of subjective worship.
4. **Upanishads:** declaring the highest philosophical truths.

**Puranas:** deal with history, cosmology, etc. with various symbolical illustrations of philosophical principles and so on. They were written to popularise the Vedas and the language used was not the very ancient and rather difficult-to-understand form of Sanskrit but the language of the times and people and the Sanskrit could be termed "modern " sanskrit. They were meant, not for scholars, but for ordinary people who cannot understand the

profound philosophy. Puranas were in the form of inspiring stories of lives of Saints, kings and great men and also historical events that happened to the race, land, etc. The Sages made use of such things to illustrate the eternal principles of religion.

**Tantra:** These dwell on the SHAKTI (energy) aspect of God and prescribe numerous courses of ritualistic worship of the Divine Mother in various forms.

**Ramayana & Mahabharata:** are the great, popular and useful epics of India. They were produced by the Sages Valmiki and Vyasa respectively. They are classed as "Itihasas" (histories) and they relate interesting stories to emphasize the teachings of Hinduism. They serve the Hindus as an introduction to their religion.

**Bhagavad Geeta:** is the central portion of the Mahabharata and contains the cream of the Upanishads. It was preached by Lord Sri Krishna, the manifestation of God in human form. The Geeta gives an exhaustive and detailed instruction on how Man can purify his mind and attain to the state of enlightenment, in and through his ordinary life beset with his day to day problems and his duties.

### **Six Systems of Indian Philosophy**

The term "Darsana" is used for Philosophy. There are six schools of Philosophy or schools of thought in Hinduism. "Darsana" means "Vision of Truth". But, though six systems are accepted by all, there are two different classifications of the schools accepted separately by the orthodox and the heterodox thinkers.

The orthodox believe that the declarations of only those philosophers who amplify Vedic enunciations are to be accepted as Hindu Philosophy. The others accept all the original views by the Indian thinkers dealing with the unknown Reality as philosophy.



Each of the six schools of philosophy argues differently and arrives at seemingly independent conclusions, but after careful study and contemplation, one will understand that all of them indicate, in fact, the same Truth!

Knowledge possibilities fall into two categories: (i) secular knowledge and (ii) spiritual knowledge.

Secular knowledge pertains to the world of things and beings. Spiritual knowledge deals with subjective realisation of Transcendental Reality that lies beyond the limitations of the phenomenal world. The theme of all the philosophies is in essence but an inquiry into spiritual knowledge.

Spiritual knowledge is divided into two main groups viz: *Theistic* and *Atheistic*. This division is mainly technical. Supreme Truth or a Prophet.

**The THEISTS:** are those who accept the Vedas and believe in an eternal Reality. The Theistic school can be classified under two categories:

1. Theistic theism
2. Theistic atheism.

**Theistic atheism:** Belief in the Vedic declarations but not in the one eternal Truth, or Brahman. There are three main schools of Theistic atheism: *Tarka*, *Sankhya* and *Purva-Mimamsa*:

**Theistic theists:** accept the Vedas and also believe in the Brahman, the non-dual eternal Truth. Pure Theistic theism is enunciated in the *Brahma Sutras* which consist of the very essence of the Upanishads and it is known as the *Uttara-Mimamsa* philosophy and the school had fallen into obscurity until Adi Shankaracharya revived it and brought it to the attention of the thinkers of the world as the *Advaita* (non-dualistic) *Vedanta*.

The above six schools of Hindu Philosophy are merely mentioned here. We shall not go into further details now.

### The Law of Karma:

One of the significant contributions of the philosophy of Vedanta to humanity is the Law of Karma. It is a law based on pure scientific reasoning covering the past, present and the future, and it is a law as much applicable to mankind and life as any other law of Nature. Many hasty readers tend to misunderstand the Law of Karma as a mere Law of Destiny and condemn it as a pessimistic and an ineffectual theory dealing only with one's past experiences in life.

Man is what he is because of his past actions. If his experiences from birth to the present moment are pure and noble, then he is today, a man of chastity and dignity. If, on the contrary, they are vicious and immoral, his character and so his life take on those qualities. In short, he is a product, or an effect, of his own past actions (*Karma*). This is the "principle of destiny". It may be wrongly concluded that man is a mere victim of his own past actions over which he has no control. This then becomes an inert philosophy concerning the dead past and, surely, this philosophy is then incompatible with the modern scientific minds and unsatisfactory to any progressive, forward-looking mind.

The Law of Karma is a vital force in the Vedantic philosophy which enables Man to be spirited and dynamic and to reach the Goal of human existence. "Destiny" (*prarabdha*) is the product or effect of the past and it forms one aspect of the Law of Karma. Man is indeed, influenced by his destiny since his *present status* is caused by *his past*. But, at the same time he is gifted with the capacity to choose his present action which is called "self-effort" (*purushartha*): In fact, these self-efforts exercised by the individual in the past have created his present destiny. But the future destiny can be changed for the better, or for the worse, by exercising intellectual choice of present self-efforts. Thus destiny today is

caused by his past actions and man has no control now over things he has done in the past. Hence man is said to be a victim of his destiny, and this has reference only to his past!

The Law of Karma goes a step further than the Law of Destiny. The future lies in the hands of man himself since he has the capacity to change it by his own self-effort, or action. Thus, man can make his future better than what it is at present by his self effort. In other words, through his self-efforts today, though he has to suffer the consequences of the past in the present, he can make his future better. *The future is therefore a continuity of the past modified in the present.* The freedom to modify the past and to create a future, either for the better or for the worse, is self-effort!! In short, "what we meet in life" is destiny, and "how we meet" what we meet in life, is self-effort or free will.

Thus, the law of Karma is governed by the scientific theory of cause and effect. Extending the law further, the Rishis declared that it would be unscientific and illogical to confine the theory to the present life only. The effects experienced in the present life must have had their causes in the past life and causes created in the present life shall grow into effects to be lived in the future lives.

**Reincarnation:** The idea of rebirth is one of the very important aspects in the Hindu view of life. Before this birth, all of us have passed through countless births, lives and deaths. The word "samsara" is very significant. Many are familiar with this word "samsara" but do not recognise exactly what is meant. We use the word loosely to mean either the world or worldly life. The Hindu Shastras teach us that we have to pass repeatedly through this world and other finer and higher worlds—or planes of existence—and thus undergo innumerable cycles of births, lives and deaths! This repeated passing of the individual through such cycles is what is really meant by the word "samsara". The whole of

Hinduism takes its stand on this idea of samsara. Other religions also believe in this and that is why they have "ancestor worship" in some form or other.

Religion is philosophy in practice. A philosophy which is not practical will be mere airy verbal acrobatics—useless to all! How to practise it? Let us first examine the composition of man.

### COMPOSITION OF MAN

Q. What does man want ?

A. He wants happiness. Therefore there is a desire in him all the time. Desire—in some form or other—is the real motivating force behind man's every action, emotion and thought. There is nothing man does without some desire behind it. And that desire, whatever its form, is to obtain and to enjoy.

Q. Through what means does man experience anything?

A. There are the objects of the world and he can perceive, or experience the stimuli from the material world only through his five senses. The Organs of Perception through which he receives the stimuli from the objects as sensations (seeing, hearing, smelling, tasting and touching) are the eyes, ears, nose, tongue and the skin. Thus man can experience the objects of the world only through the five senses and in this search for happiness he gratifies his sensual desires as much as he can. Thus is man deluded into thinking that happiness which he experiences by gratification of the five senses is real and much to be desired! But alas! the happiness he enjoys by gratifying the senses is transient !

Q. Why is this so ?

A. Let us, first of all, see what happens to any stimulus which man receives: The object of the world, which is material, "falls on" the appropriate organ of perception which in its

turn, conveys the stimulus to the mind. The mind is also matter but it is more subtle than the body. The mind passes on the stimulus to the intellect.

The intellect is more subtle than the mind. The intellect has the power of discrimination (or reasoning) and this faculty is present only in man, and this intellect is what makes man superior to animals, and has earned for man the description of being "the crown and roof of God's creation!" Discrimination is the ability to distinguish between good and bad, right and wrong, etc.

The stimulus is received by the intellect which then makes the decision, passes it on to the mind which, in its turn, conveys it to the body. The body carries out the necessary action.

- Q. Before going any further, could one know what the "Life Force" is?
- A. Let us first take Electricity as an example. Electricity is the same energy which, passed through apparatuses like the cooker, refrigerator, fan, radio, television set, air-conditioner and iron, produces heat, cold, current of air, sound, pictures, cooling air and heat. But the electricity is only one! It is only the apparatus which is different. Electricity then manifests differently through the different apparatus.

Similarly, there is the one "Life Force" flowing through plants, animals and man. It is only the apparatus which is different! Similarly also, this "Life Force" can manifest only when permitted to flow through any given apparatus.

- Q. We know the difference between plants, animals and man. We also realize that man has a body, mind and intellect. If all human beings have these same three vehicles of experience and the same "Life Force" flowing through them, why is it that no two persons react to the same stimulus in the same manner?

- A. A most beautifully logical and natural question! A vital question! It is true that reactions of people to the same stimuli are different. We can think of any number of examples. One of the commonest is the fact that, when there are several eye-witnesses to one incident or accident the descriptions of the incident or accident given in court are never the same. Why is this so?

The answer lies in the fact that every person reacts to each stimulus only according to his past experience. The memory of the past experiences or memories form the inherent tendencies in the individual. These condition the individual to react to a particular stimulus only in a particular manner. These experiences or tendencies are, in Vedanta, called "vasanas".

Thus, it is the vasanas which are responsible for the *individuality* of each person and hence the different reactions of people to the same stimulus.

Q. Is this all?

- A. No! Let us consider where the body, mind and intellect find their fields or sources of stimuli or experiences. The body contains the Organs of Perception and hence it is the perceiver; the mind feels and it is the feeler; the intellect thinks and it is the thinker. Thus man comes to believe that he is the perceiver-feeler-thinker. This gives him the experience of "I perceive! I feel! I think!" This "Perceiver-I", "Feeler-I" and "Thinker-I" together form what is called the ego, the sense of individuality, the entity in the person.

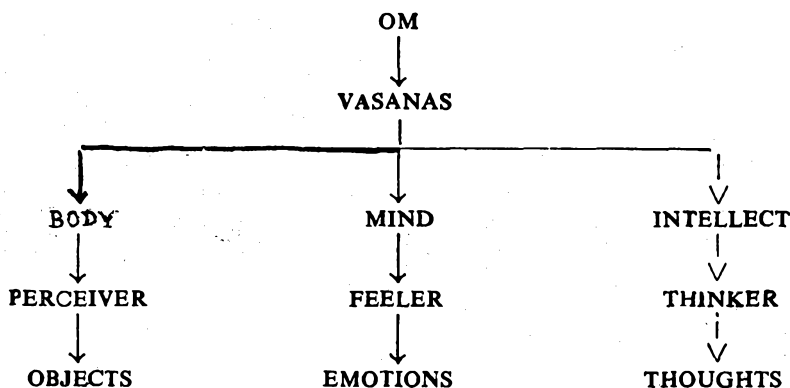
The Perceiver can gather his stimuli only from the field of objects; the Feeler can gather his experiences only from the field of emotions and the Thinker can gather his experiences only from the field of thoughts.

Q. Where do the Vasanas come from ?

A. The Vasanas are a bundle of tendencies or desires which drive man to think, feel and act according to the nature of the Vasanas. Thus, it would be perfectly right, to say that a man is what he is because of his Vasanas. The Vasanas create desire in the intellect. If the person does not use his discrimination but permits the desire to "gain strength" or to "take root", the intellect passes it on to the mind where the desire produces agitations. Emotions and feelings become so strong that the body is then ordered and forced to carry out actions to satisfy the desire !

Q. Can this composition of Man be schematically shown ?

A. Yes ! Please see the schematic diagram shown below.



Q. What is the " OM " placed above the " Vasanas " ?

A. The OM represents the Supreme, God, Brahman, Allah, Jehovah or whatever name various people use to describe God.

Q. Does it mean that the Vasanas stand between man and God ?

A. Exactly ! The Vasanas stand for the " iron curtain " which seems to be an almost insurmountable barrier between each individual

and God. Each individual has his ego. You can easily understand that, if the Vasanas are removed, then it will become self-evident to the ego that the ego itself is nothing other than the OM (or God).

Q. How to eliminate the Vasanas ?

A. Now begins the real purpose of all religions and the Bible of Man called " The Bhagawad Geeta ! " The whole purpose of religion is the exhaustion, or purgation, of the Vasanas in each individual through self-discipline !

Before we go further, we must examine the effects of the Vasanas on a person :- The Vasanas are a bundle of desires. They " exert " pressure on the mind and intellect to satisfy the desires so that the ego can enjoy and be happy by doing so ! This enjoyment and happiness can be obtained from the fields of the objects, emotions and thoughts. And the body must act to satisfy such " ego-centric " desires !

Q. What is meant by " Ego-centric " desires ?

A. Any desire which satisfies and pleases the ego or " I " and " Mine " sense in man !

Q. Since man seeks happiness through satisfaction of his ego-centric desires, what is wrong in gratifying such desires ?

A. First of all, there is no end to desire possibilities. No sooner is one " ego-centric " desire satisfied, than many others crop up in its place ! Therefore, desires continually crop up and, when one cannot be satisfied, there comes unhappiness in the form of mental agitations. As we have already mentioned, Vasanas create desires in the intellect and they in their turn cause agitations of the mind. The agitations of the mind cause loss of discrimination of the intellect. Hence the " thoughtless "



action " creates inevitable remorse when actions have been performed under sudden emotional impulses.

The other important aspect of gratifying desires is that the satisfaction or happiness gained never lasts long ! It is merely transient or temporary. Man seeks a permanent physical happiness, and peace of mind and spiritual bliss. Therefore, in order to obtain this the body, mind and intellect must be in harmony with the objects, emotions and thoughts. In the ordinary man, these are not in harmony. Moreover, both exist and function within the field of TIME and therefore they must always change. Naturally they can never be in harmony for long ! This leads to unhappiness in man.

- Q. Then how can man discover his happiness ? In other words, how can he achieve his goal of permanent, and unending happiness, peace and bliss ? What is it which prevents him from achieving that goal ? How can man rid himself of that obstruction or barrier to such permanent happiness, peace and bliss ?
- A. We have already found that man seeks for a permanent happiness, peace and bliss ! What prevents him from achieving that goal is the lack of harmony between the mind and the intellect, and the Vasanas, which exert pressure on the mind and intellect. He must purge the Vasanas and "tune" up his mind-intellect part of his personality to the Higher in order to achieve his Goal. It stands to reason, does it not ? If the mind is agitated by desire, then man is not happy. Desire is created or induced first in the intellect by the Vasanas. Therefore, if the person exhausts his Vasanas, and thereby ends all his ego-centric desires, his intellect and mind will be undisturbed and serene. Serenity, or an unagitated mind, confers happiness !

- Q. How can one exhaust or purge oneself of the Vasanas? Then will the ego (Perceiver-Feeler-Thinker) realize that it is nothing but the OM, the Infinite God Himself, will it not?
- A. Yes! If the Vasanas are eliminated, then the ego will realize that the OM is the true Self! This is what is called "Enlightenment!" Such an Enlightened Person will never be subject to the influence, or the pressure of the Vasanas; he will then have Eternal happiness, peace, and bliss.

Let us recapitulate two important facts :—

1. Ego-centric ("I want" or "I desire" type of) desire gather or create more Vasanas. Without ego-centric (selfish) action, the Vasanas decrease. With increasing egoless actions, the Vasanas exhaust themselves more and more.

2. The less the Vasanas, the less the pressure on the mind-intellect and thus less and less desires for the worlds of objects-emotions-thoughts!

Since man has these three main equipments namely body, mind and intellect, he must use these very equipments to exhaust his Vasanas. He must perform selfless actions, entertain selfless emotions and maintain selfless thoughts so that his actions, emotions and thoughts do not add to his present load of Vasanas, but actually exhaust them. He must also "tune up" his mind-intellect factor so that they are in harmony with the world of objects, emotions and thoughts:

The scriptures of each and every religion form the "hand-book of instructions" or "manual" for this "tuning up" process and also indicate how to exhaust the Vasanas by "right" actions, emotions and thoughts.

- Q. Is there a common method applicable to the whole of mankind?

- A. No ! Vedanta describes mankind as belonging to four different types. This was arrived at as the result of deep study and classification by the Rishis or Sages of very ancient times.

The four types are as follows :—

**1. Intellectual type :** These are the type of people who are governed by their “ head ” having no heart. They have no place for emotions, and they believe only in logical arguments and scientific investigations. Therefore, the Way or Path for them to follow in order to exhaust their Vasanas is through Knowledge. This Path is called “ Gyana Yoga.”

**2. Emotional type :** His “ heart ” rules him and he must have an object to pour out his emotions, and his Path for exhaustion of his Vasanas is through “ Devotion.” In Vedanta, it is described as the Path of Devotion or “ Bhakti Yoga.”

**3. Both equally Developed (the composite type):** Exhaustion of Vasanas for such a type of seekers is through selfless actions and it is called the Path of Action or “ Karma Yoga.”

**4. Both not so well developed :** To this type of person is “ prescribed ” the Path of “ Hatha Yoga ” in which physical postures and breathing exercises (asanas and pranayama). These help them in discipline and in developing the dominant trait in them. Therefore, the prescribing should be done by a competent Master or Guru.

- Q: Can you please describe what happens when one of the Paths is followed or the principle on which any Path is based ?**

- A. The principle is as follows :—**

If the body-mind-intellect can be detached from the objects-emotions-thoughts, if the perceiver-feeler-thinker, the ego is not

subjected to the pulls or attractions of the world as a result of the pressure exerted by the Vasanas, then the ego can realize the OM, the Supreme State.

In other words, if the body-mind-intellect can be “tuned up” properly and the mind-intellect can be “stilled” or “quietened”, there is a stage of “contemplativeness” reached. The mind-intellect, in such a stage of contemplation, can realize the Divine state—OM. In fact, the Divine, then becomes self-evident !

- Q. Where do we find this “guide book” or “manual” for a person to “tune up” his mind-intellect part and to exhaust his Vasanas? Where do we find it best described and in detail?
- A. In the Bhagawad Geeta. The Bhagawad Geeta is the preparation of the mind-intellect for realization of the Divine. The Bhagawad Geeta gives an exhaustive and very clear guidance on the methods of exhausting the Vasanas in this very world of objects-emotions-thoughts. Therefore, one should read, study and understand the message of the Bhagawad Geeta and *practise* what has been understood—with faith, persistence and devotion.



# STUDY GROUPS

## INTRODUCTION

The conclusion of one of Swami Chinmayananda's Gyana Yagnas (talk series) invariably brings forth the response, "Swamiji, when will you be coming again? I want to know more, but where do I go from here?" Having experienced a taste for the scriptures at Swamiji's discourses, enlightened seekers everywhere want to continue their spiritual education. Swamiji has touched a flame to their lamp of knowledge, but the seeker himself must keep the flame burning. Vedanta, the art of self-integration and the science of personality rehabilitation, cannot be handed across the table or assimilated in a few days. Like any science it must be pursued slowly and consistently. In a few lectures, Swamiji can only show us where to start; the rest is up to us.

Swami Chinmayananda has written a number of textbooks on the fundamental principles of Vedanta, and has written detailed commentaries on the Bhagawad Geeta and Upanishads in a style and language comprehensible to the modern mind bent towards science and technology. With great vision he has designed a SCHEME OF STUDY, calculated not only to bring intellectual knowledge, but also to assure to everyone who cares to put in the effort the possibility of becoming more dynamic and efficient in his worldly transactions and more peaceful and happy within. Since Swamiji cannot spare more than a week or two at any given centre on any of his world tours, he has suggested that this SCHEME OF STUDY be used as a basis for STUDY GROUPS so that students may continue their studies in his absence.

A study group is not a lecture-session where one speaks and the rest listen. All members of the group participate equally.

Members study individually the portions from a textbook or the Lesson Course (see below) which are assigned to them. They meet once a week in an informal atmosphere for an hour and a half, to discuss together what they have studied. A SEVAK (group leader) is assigned by Swamiji or chosen from the group; he guides and assists members in their studies, helps to clear up doubts, and ensures that the discussion remains within the boundaries of the assigned subjects. Swamiji has advised that study groups consist of from five to fifteen members. As the need for new groups arises, prospective sevaks with good abilities of communication and firm grasp of the subject are selected from existing groups and assigned to lead newly formed ones. A spurt in demand for new study groups arises immediately after every Gyana Yagna session held by Swamiji.

Study groups have also been formed for the joint study of the Chinmaya Lesson Course, a one-year correspondence course authorized and supervised by Swami Chinmayananda. During the course direct communication is maintained with Sandeepany Sadhanalaya (the Ashram-Academy in India founded by Swamiji); questionnaires on the lessons are forwarded to the Academy for correction and comments. Doubts pertaining to the material studied which are unresolved in the study group may be included with the questionnaire for further clarification. Experience has shown that this course makes an ideal beginning point for new study groups because it gives the beginner, in a logical and systematic manner, the fundamentals of Vedanta from which he can pursue further studies either on his own or with a study group.

The Chinmaya Study Group Movement began in 1963 when three groups were started in Bombay, India. Study groups are now functioning successfully in Chinmaya centres all over India as well as the rest of the world—in fact, wherever Swamiji has

held a Gyana Yagna. Active study groups now exist in Europe, the Middle East, Canada, and in many United States cities.

### QUESTIONS THAT YOU MIGHT WANT TO ASK ABOUT STUDY GROUPS:

Q: Who can join a study group ?

A: Anyone, man or woman, over 16 years of age, with intellectual acumen and an aspiration to rediscover his own divine nature, who would like to claim the joy and peace which are his birthright, is invited to join.

Q: I do not have much time. What can I do ?

A: We refuse to believe that you cannot spare just 90 minutes out of a whole week for yourself, for your own welfare, and lasting peace. You say that you have no time because **YOU DON'T KNOW WHAT YOU ARE MISSING !** We have doctors, engineers, lawyers, business magnates, and students, who attend the study groups regularly, who have thereby become better in their own vocations. They have found joy and fulfilment in coming to know the ancient truths taught in Vedanta, which is as modern as tomorrow !

Q: Is it necessary to know the Sanskrit language ?

A: Not necessary, but advantageous.

Q: Is there any fee to be paid ?

A: None at all. We are simply delighted to spread the teachings of Vedanta and will be happy to have you with us. (If a study group forms around the study of the Chinmaya Correspondence Course, there is a separate course fee, paid by every subscriber to course, whether he studies independently or in a group. This fee has nothing to do with the study group as such.)

**Q:** Can I become a study group sevak in due course ?

**A:** Why not ? If you have unswerving zeal, enough humility and sincerity to serve a cause, and, above all, perseverance, YOU are THE person we are looking for.

## **THE CHINMAYA STUDY GROUPS—MORE QUESTIONS:**

**What is Chinmaya Study Group ?**

It is a weekly/fortnightly ninety minute session wherein people interested in Vedanta Philosophy of India meet in a friendly atmosphere for discussion and study. About ten to fifteen people constitute such a group. To help us in the study and discussion of Vedanta Philosophy from scratch, and logically progressing step by step without knowledge of Sanskrit, the Chinmaya Scheme is followed.

**What is the Study Scheme ?**

This Scheme is evolved to make the study of Vedanta easier and clearer at each stage from the start. Left to ourselves we may be very much interested in the study of Vedanta, we generally do not know where and how to begin. Perhaps if we start with an upanishad we may not properly understand the subtle import of the seemingly simple words, not because of the nature or substance of the book but because we are not exposed to fundamentals of Vedanta. Hence the Scheme consists of a series of books to be taken up for study serially to assure gradual progress in our understanding maintaining clarity at each stage. The correct dosage for each discussion session is also recommended in the Scheme. A copy of Chinmaya Study Scheme is enclosed. The books recommended in the Scheme are available at local mission centers or directly from Chinmaya Books, USA, P. O. Box 2753 Napa, California 94558 (707) -224-9019.



### **Why have a Study Group ?**

Left to ourselves, though we may be very much interested in the study of the Philosophy, we will have doubts in our independent study. As they gather, the progress is decelerated. Study group is a place where we can clear our doubts. Ten to fifteen brains are better than one. As ten to fifteen members meet in a study group after studying the same number of pages during the week, the task of understanding and assimilating becomes easier. Though study group is a place where we gain intellectual understanding of Vedanta, sooner or later the study would be translated into our living, our day to day lives. The group helps us to make our confusions be minimized with the exchange of experiences undergone by the study group members. The doubts either in the study or in the practice of Vedanta, not solved by the group could be referred to SWAMI CHINMAYANANDA through correspondence.

### **How to Organize a study Group ?**

The name of the interested persons are usually obtained from the Guru Dakshina List prepared on the end of each lecture series termed as Geeta Gnana Yagna/Geeta Talk Fest. We could explore the availability of their residences/other places to be used as venue of the study group. Though it is desirable to conduct the group at one place it is usually observed that each group member may be willing to host a session periodically. A first meeting of all interested members is held at the venue selected on any convenient day and time (mostly arbitrarily). In that meeting the co-ordinator (termed as study group sevak) announces himself and gets every member introduced to the group. The introduction may include not only the bare name and professional status and background but also his/her background in the field of Vedanta, how the interest originated and how it is sustained. It is advisable to familiarize the importance of the scheme of study and also make available sufficient number of copies of the first book in the scheme. It will not be out

of place to distribute copies of the study scheme and the chantings which would be used in later session. A follow-up call to those who are absent for the first session is absolutely necessary.

### **How to Conduct a Study Group ?**

**ARRANGEMENT OF THE PLACE :** The place for the study group may be any available place (usually hosted voluntarily by any one enlisted to join the study group) large enough to accommodate ten to fifteen people comfortably seated on the ground. The space must be spotlessly clean, the fragrance of incense helps create a better atmosphere. An altar having an idol or photograph, and a lamp underneath may create a serene atmosphere. The altar may be placed in such a way that it is visible to all. The sevak (co-ordinator of the study group) usually sits near the altar. Space may also be provided near the door so that members could remove their foot-ware and arrange it neatly. Closet space may also be provided for hanging their coats, etc.

**THE FIRST SESSION :** After the introduction of members with their background etc, (as mentioned earlier) starting from the sevak (the group co-ordinator) a day and time convenient for most of the members is fixed, for the weekly/forthnightly meetings. Though it is suggested to have a weekly meeting it is not unusual to have groups meeting once a fortnight. The importance of the study group and its advantages are usually discussed. Emphasis is made about proper attitude like sincerity, regularity and punctuality. Suggestion is also given how to read the book, take notes, and be prepared for discussions. The study scheme is next explained and the first book, *Kindle Life*, distributed to everybody. (The supply of the first book is usually with-held from the quantity of books sent for sale during the lecture series. In the absence of this, books may be requisitioned from Chinmaya Books, USA. well in advance of the first session, which is usually 6 to 8 weeks after the lecture series).

The co-ordinator of the group explains the importance of making the mind quiet (relatively) before entering the discussion and after discussion, before quitting. For this purpose the usual chantings prescribed are:

OM, OM, OM;  
 OM SAHANAVAVATHU:  
 SAHA NAU BHUNAKTHU  
 SAHA VEERYAM KARAVAVAHAI  
 TEJASWINA-VADHEETAMASTU  
 MAA VIDWISHAVAHAIHI  
 OM, SHANTHI, SHANTHI, SHANTHIHI

[OM. May He protect us both. May He cause us both to enjoy (the Supreme). May we both exert together (to discover the true inner meaning of the Scriptures). May our studies be thorough and faithful. May we never misunderstand each other. OM. Peace. Peace. Peace]. Small chants (Bhajans and Keertans) for the first few minutes will help create a more harmonious atmosphere.

The disciplines observed during the discussion is explained, like coming prepared for the discussion, speaking one at a time, correlating the points pertinent to the discussion, drawing parallel ideas from other books to support/supplement the topic under discussion. Simply reading of lengthy material irrelevant to the topic is to be disallowed. It is better to have patience to wait till future sessions for clarification of some points which, when discussed prematurely, would contribute to confusion. (It is preferable to have the phone off the hook during the duration of the study group, to maintain better effectiveness and minimize distractions).

The co-ordinator assigns portions to be studied for the next session. The session ends with a peace invocation.

SARVE BHAVANTHU SUKHINAH  
SARVE SANTHU NIRAMAYAH  
SARVE BHADRANI PASYANTHU  
MAA KASCHIT DUKHA BHAG BHAVETH.  
OM SHANTHI, SHANTHI, SHANTHIHI.

( May all be happy; May all be healthy; May all see auspiciousness; May none suffer. OM. Peace. Peace. Peace.).

Any member absent for any session is informally contacted before the next group meeting regarding the venue and changes, if any, in the schedule.

Any other questions from the group members are answered. It is absolutely mandatory that the discussion starts and ends at the scheduled time to cause least inconvenience to the host and everybody else.

**SUBSEQUENT SESSIONS:** With all other things remaining the same regarding arrangements of the place, etc., the session proceeds as follows.

(i) Three OM's and peace chantings, (ii) A few minutes of Bhajans and Keertans, (iii) Summary of the previous week's discussions, be either the co-ordinator or by one of the participants requested by the Sevak, (iv) Discussion of the assigned portion by each participant serially, open to comments by other members in an orderly way, (v) Summing up the discussions and supplementing by the co-ordinator, (vi) Assigning new portions for the next session, (vii) Final peace chant by all members, and (viii) Leaving the venue in an orderly manner so as not to inconvenience the host. Some hosts may volunteer to provide some light refreshments after the discussion though it is not mandatory. It is advisable to have the discussions before lunch or dinner.

## Study Group, Is It a Subtle Means of Conversion to the Hindu Faith ?

Not at all. Vedanta is not sectarian in appeal. As experienced by a number of members of study groups all over the world, this study makes one a better individual irrespective of whatever faith he or she may belong to. Vedanta does not seek converts. It is a great catalyst for a better understanding and self integration. Its appeal is to the intellect and its application is universal. Hence it is used for self-improvement and never for conversion.

## Is Chanting to be Done Always in Sanskrit ?

As Vedanta Philosophy was given out in Sanskrit language, originally, obviously the chantings also happen to be in Sanskrit. Hence it helps us simulate the same serene atmosphere of those masters who gave them to us. Though it may seem strange or difficult to chant at first, hearing others chant and enjoying the effect of it helps; nonetheless, with a little effort we would be able to easily chant the same soon. Depending on members belonging to other faiths if their needs to chant in their language were expressed, the group may have chantings in any language fitting in the same time slot.

## What if I Do Not Like Any Other Study Group Member ?

Likes and dislikes are inherent in human nature. Study groups also may have some people with whom you think you cannot get along. The message of Vedanta is far too precious for you to unnecessarily to waste your own energy in petty likes and dislikes, specially during the session. An open mindedness and a little bit of tolerance would go a long way to reap the benefit of the study of Vedanta.

## **CHINMAYA MISSION PLEDGE**

**We stand as one family  
bound to each other with love and respect.**

**We serve as an army  
courageous and disciplined  
ever ready to fight against  
all low tendencies and false values  
within and without us.**

**We live honestly  
the noble life of sacrifice and service  
producing more than what we consume  
and giving more than what we take.**

**We seek the Lord's grace  
to keep us on the path of virtue, courage and wisdom.**

**May Thy grace and blessings flow  
through us to the world around us.**

**We believe that the service of our country  
is the service of the Lord of Lords  
and devotion to the people  
is the devotion to the Supreme Self.**

**We know our responsibilities:  
give us the ability and courage to fulfil them.**

## WHAT TO DO

### **When you have your books**

Vedanta is a science, and so it must be studied in a systematic way. Start reading *Kindle Life*. Even here don't try to read through, it is not a novel or something of semi-heavy reading. These are books for the students to reflect upon, all by themselves. So don't read more than 5 to 10 pages a day. Read slowly, carefully, noting all the ideas developed therein. This may take 20-30 minutes and always make it a point to read your scriptures after your morning bath—before breakfast and work.

As you read thus, a lot of tiny doubts will arise in your mind; sometimes you may question the very logic of certain conclusions in what you read. Please note them all down in a note-book, kept separate for this purpose. Clearly express your doubts. After having recorded your doubts forget them, and continue reading your daily quota of pages.

On the following Sunday, or on any holiday when you have some spare time, please take up the note-book, and a pencil in hand. Start reading your own doubts collected during the week. You will find surprisingly that you can check off many of the doubts because you have already the answers in you. The week's reading has widened your vision.

May be there are some questions to which you have not the answer. Leave them alone. From Monday continue the regular program of daily study, and recording all doubts whenever they arise in your bosom. Repeat checking up

all the back-log of unanswered doubts. By the time you come to the end of the book, you will find all your questions are answered. If there are any unanswered, the next book will clear it.

Go slow. There is no hurry. Your independent thinking is of utmost importance. Don't blindly believe, question every statement; accept no action greater than your own understanding. Then alone we can enter into the Science of Vedant—then alone our knowledge can enter us.

When you have finished revising **KINDLE LIFE** at its end there is a Schème of Study recommended. Follow the series as suggested and read each book carefully—slowly, in small doses. It is a 2-3 years study of half-an hour a day.

**TRY. YOU CAN; YOU MUST.**

Chamayananda



## Scheme of Study

Books.	First Reading Per Day.	No. of times books to be revised.
Kindle Life	.. 10 Pages	3
Self-Unfoldment	.. 10 Pages	2
Bhaja Govindam	.. 4 Stanzas	2
Atma Bodh	.. 3 Stanzas	3
Man Making	.. 12 Pages	4
Meditation and Life	.. 1 Chapter	5
Narada Bhakti Sutras	.. 5 Sutras	2
Geeta Introduction	.. 10 Pages	3
We Must	.. 10 Pages	4
Kenopanishad (Discourse)	.. 2 Mantras	3
Geeta Chapters 1, 2 & 3	.. 3-5 Stanzas	3
Kathopanishad	.. 2 Stanzas	3
Dakshinamoorthi Stotram	.. 2 Mantras	3
Geeta Chapters 4, 5 & 6	.. 3-5 Stanzas	3
Isavasyopanishad	.. 3 Mantras	3
Geeta Chapters 7, 8 & 9	.. 3-5 Stanzas	3
Mundakopanishad	.. 2 Mantras	3
Geeta Chapter 10 & 11	.. 3-5 Stanzas	3
Kaivalyopanishad	.. 2 Mantras	3
Purusha Sooktam	.. 4 Sooktas	4
Geeta Chapter 12	.. 3-5 Stanzas	3
Taitriyopanishad	.. 2 Mantras	3
Hymn to Badrinath	.. 5 Stanzas	3
Geeta Chapters 13, 14 & 15	.. 3-5 Stanzas	3
Aitareyopanishad	.. 3 Mantras	3
Geeta Chapters 16 & 17	.. 3-5 Stanzas	3
Prasnopanishad	.. 2 Mantras	4
Geeta Chapter 18	.. 3-5 Stanzas	3
Atma Bodh (repeat)	.. 5 Stanzas	3
All Geeta Chapters 1-18	.. 5-10 Stanzas	3
Ashtavakra Geeta	.. 3 Verses	2
Mandukya & Karika	2 Mantras and read this book as many times as you can.	

A MANUAL OF

SELF-DISCIPLINEMENT

CHINMAYANA

